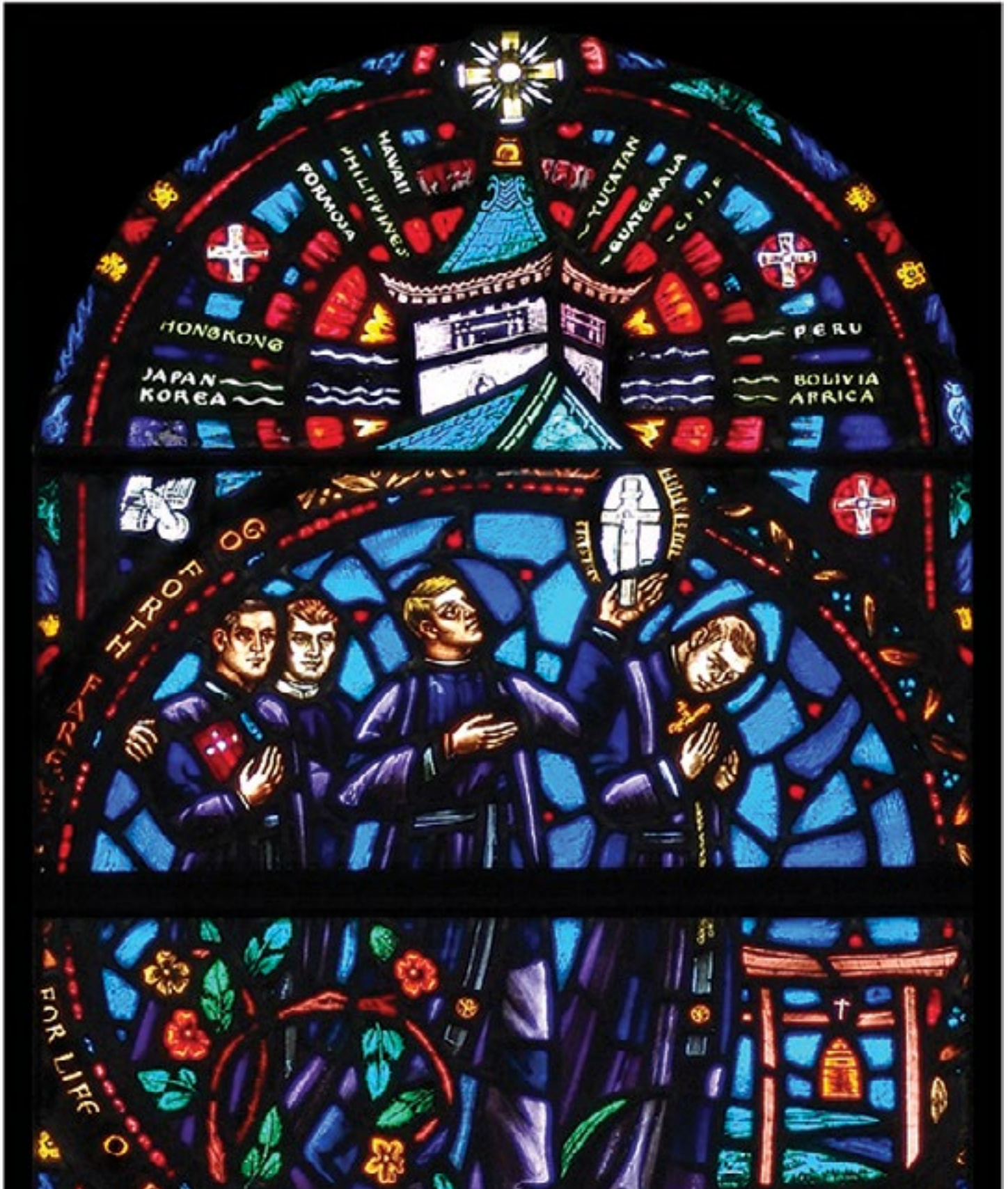


GATHERED FRAGMENTS

A Publication of The Catholic Historical Society of Western Pennsylvania • Vol. XXVII, Fall 2017



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SUBMISSION GUIDELINES

The Catholic Historical Society of Western Pennsylvania solicits and welcomes items for *Gathered Fragments* addressing the culture and history of Catholicism in Western Pennsylvania.

Gathered Fragments publishes articles and primary sources relating to the parochial, religious, diocesan, and laical history of the Catholic Church in Western Pennsylvania. We also solicit book and exhibit reviews, news, and other items relating to Catholic history in Western Pennsylvania. Genealogical items are accepted, providing they relate to the broader scope of the Society’s mission. Articles previously published elsewhere will be considered with appropriate permission from the original publication. Submissions should pertain in some way to the broader theme of Catholicism in Western Pennsylvania.

Research articles will be considered. Notation of sources must accompany each article. Submitters are urged to consult the *Chicago Manual of Style* or the most current edition of Kate Turabian’s *A Manual for Writers of Term Papers, Theses, and Dissertations*, for guidelines on proper formatting.

Submissions should be sent to: info@catholichistorywpa.org. To submit by mail, please send to: Catholic Historical Society of Western Pennsylvania, Diocese of Pittsburgh, 2900 Noblestown Road, Pittsburgh, PA 15205-4227.

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The Society also welcomes donations to complete research, as well as to support publishing and preservation projects in local Church history.

COVER PHOTO

The Men of Maryknoll window, The Chapel of Our Lady, Canterbury School, New Milford, Connecticut. Father Gerard Donovan is represented in the lower right panel. Source: Canterbury School.

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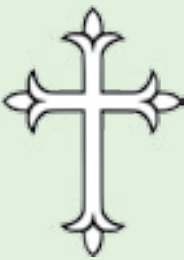
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WESTERN PENNSYLVANIA'S FIRST MARTYR: FATHER GERARD A. DONOVAN, M.M.

*Go forth, farewell for life, O dearest brothers; Proclaim afar the sweetest name of God.
We meet again one day in heaven's land of blessings. Farewell, brothers, farewell."*

– Charles-François Gounod's missionary hymn, refrain sung at the annual Maryknoll Departure Ceremony¹

John C. Bates

Western Pennsylvania was true missionary territory well into the 19th century. A small number of colonial Catholics who migrated to the area after the British secured control from the French was later joined by German and Irish immigrants seeking freedom, land, and employment. Used to privation in the “old country,” the new arrivals survived and thrived. Their children, typically raised in modest circumstances, were no less able to cope with the challenges occasioned by an industrializing society. Imbued with the faith of their parents, this next generation of young men and women responded to appeals by the Catholic Church to become missionaries and evangelize the parts of the world where the Gospel had not yet been preached.

Maryknoll

The first American missionary order was the Catholic Foreign Mission Society of America – popularly known as Maryknoll. Established in 1911 by Fathers Thomas F. Price and James A. Walsh, the fledgling society purchased property in Ossining,² Westchester County, New York in 1912. Dedicated to the Blessed Virgin Mary, the land was named “Mary’s knoll.”

Fathers Walsh and Price both agreed that China was the land where their missionaries “should be most needed.”³ By that time, however, most of China had already been divided into prefectures and vicariates apostolic entrusted to other missionary organizations. Under *Propaganda Fide*’s principle of *jus commissionis* (right of entrustment), an express invitation from the existing missionary organization would be necessary for a second group to help or take over a part of that territory. In late 1917, Bishop Jean-Baptiste-Marie de Guébriant, M.E.P.,⁴ of the Canton vicariate in Kwangtung province in southeastern China agreed to grant Maryknoll a mission field in his vicariate.⁵

In less than a year the first group of Maryknoll missionaries – Father Price as superior, along with Fathers James A. Walsh, Francis X. Ford, and Bernard F. Meyer – departed for China on September 8, 1918.

In the fall of 1925, Maryknoll also agreed with Bishop Jean-Marie-Michel Blois, M.E.P., of the Vicariate of Mukden in Manchuria (northeastern China) to assume responsibility for territory in that vicariate. While this new mission was thousands of miles distant from their territory in southeastern China, Maryknoll accepted this territory because it bordered an established Maryknoll mission in northern Korea. The city of Fushun,

30 miles east of the city of Mukden (today, Shenyang),⁶ would serve as headquarters for this new mission.

Maryknoll would become, to many, the best-known Catholic missionary order in the United States. Its monthly, *The Field Afar* (later renamed *Maryknoll* magazine), enjoyed a broad national readership. That magazine, missionary appeals at parishes, teaching sisters’ encouragement of mission-mindedness among students in parochial schools, and newspaper and radio coverage of missionary activities abroad served to encourage vocations among young

Americans who sought to become missionaries.⁷ Numbered among those in Western Pennsylvania who responded was the Donovan family in McKeesport, Pennsylvania. Three brothers – Joseph,⁸ Thomas,⁹ and Gerard – entered the order and were ordained priests. Gerard, the youngest of the three, was to become the first Maryknoll priest to die a martyr’s death in China.

Gerard A. Donovan

Gerard was born on October 14, 1904, in McKeesport, about ten miles southeast of the city of Pittsburgh. His father, Michael Donovan, was an immigrant from County Clare, Ireland.¹⁰ His mother, Mary McCahill, had been born in Scotland of Irish immigrants from County Donegal.¹¹ The two

young adults married at St. Peter Church in McKeesport in 1880. Gerard – known to his pals simply as “Jerry” – was the youngest of their thirteen children; the span between the oldest and youngest was twenty-four years. The midwife held out little hope that the baby would survive. An older sister immediately administered private baptism, and then announced to the other siblings: “You have a little brother and he is as good as dead.” But the baby survived and was formally baptized “Gerard” in honor of St. Gerard Majella (patron saint of expectant mothers) by Father Charles J. Fallon, then curate at St. Peter’s Church. The name was suggested by the baby’s oldest sister, “Nonie”, who was Sister Mary Regina of the Sisters of St. Joseph in Erie, Pennsylvania.¹² She had made special devotions to the saint on behalf of her new brother.¹³

Jerry is described as “a puny, flaxen-haired kid, with a mischievous grin whose hair kept falling into his eyes making him look pretty much like Mickey Rooney.”¹⁴ He attended St. Peter elementary school, where he was taught by the Sisters of Mercy. McKeesport’s many Catholic parishes at that time represented virtually every possible nationality. The Sisters of Mercy “inculcate[d] in their pupils the importance of the conversion of all people on earth by the Church’s world-wide missions. Jerry’s class “ransomed”



Map of China's Provinces

Source: Chinahighlights.com



a Chinese baby and saved pennies and tin foil to give it food and shelter.”¹⁵

Near the end of Jerry’s first year at St. Peter’s, the Mercy Sisters brought a young Chinese boy to school one day and assigned him to sit next to Jerry, upon whom this made a lasting impression. Young Donovan’s ability to learn quickly enabled him to skip two grades during his first six years at St. Peter’s School. In the fifth grade, another student brought a loaded gun to school and, on the way home, fired it in a spirit of bravado. The ricocheting bullet hit Jerry in the leg, but he never “squealed” on the culprit.

Young Jerry liked things religious but showed no signs of “ostentatious piety.” When another parish curate, Father John P. Shields, informed him that he could not be an altar boy since there were already enough Donovans “on the altar,” Jerry responded that he already knew the Latin responses. The youth promptly became an altar boy.¹⁶ During his final year at St. Peter’s School, Jerry disclosed to his mother that he wanted to become a priest and follow his older brother Joe to Maryknoll. Joe was sixteen years older than Jerry. While studying for the diocesan priesthood at St. Vincent’s Seminary in Latrobe, Joe responded to a missionary appeal made by Maryknoll co-founder Father James Walsh, and transferred to Maryknoll.

The Venard

In May 1917, Jerry wrote a letter of application to Maryknoll and received a brief note of acceptance for The Venard,¹⁷ its preparatory school at Clarks Summit near Scranton, Pennsylvania. He was only 12 years old. A train ride in August 1917 brought Jerry, in the company of his brother Joe, to the crest of Chestnut Hill above Ossining, New York – Maryknoll. The two youths were met by the two co-founders, Father Walsh and Father Price. Three days later, the youngest Donovan was on his way to The Venard.

Clarks Summit was about eight miles outside Scranton. There were thirty-five students at The Venard, which had been purchased by Maryknoll only a year earlier. This served as the preparatory school while the Ossining site served as the major seminary. Jerry became part of the first-year high school class, reflective of his demonstrated intellectual abilities rather than his age. He was an outstanding student, with an agile mind, intense concentration, and a retentive memory. Manual labor on the school’s farm filled a considerable part of his time outside the classroom.

At the time of Jerry’s entrance, four priests had been ordained at Maryknoll but none had yet been sent overseas. The Venard’s rector, Father Walsh, became part of the first Maryknoll mission band to China in 1918. Jerry’s brother Joe was ordained in 1920 and left in the third mission band. In the same year, their brother Tom Donovan entered The Venard. Tom was almost seven years older than Jerry, but was placed behind his younger brother due to the fact that Tom had worked in lieu of continuing his education.

Ossining

Jerry completed his studies at The Venard in 1922 and entered Maryknoll’s philosophy program at Ossining. Here he also served as community infirmarian, house electrician, and arborist.

Gerard’s spiritual director would remark:

Behind that smile is a very serious, interior, spiritual and intellectual life. An outstanding characteristic is his determination to become saintly by living the spirit of the martyrs. I have watched how Theophane Venard is a reality to him and how he tries to imitate him.¹⁸

Jerry could be tough. On a 1927 camping trip, he became very sick but shrugged it off to his companions with the reply, “It’s just a part of the day’s work, buddy.” In fact, he had a ruptured appendix.



Ordination Portrait of Fr. Gerard Donovan – June 17, 1928

Source: Maryknoll Mission Archives

Ordination

For his final year of studies, Jerry was selected to attend the Catholic University of America in Washington, D.C., where he received the degrees of Bachelor of Sacred Theology and Bachelor of Canon Law. On June 17, 1928, Jerry became Rev. Gerard A. Donovan, M.M, with his ordination to the priesthood by New York Auxiliary Bishop John J. Dunn in the chapel at Maryknoll.¹⁹ That afternoon, the new priest received his mission assignment – Wuchow in the Province of Kwangsi, in southern China. One week later, the newly ordained priest sang his first Solemn Mass at St. Stephen’s Church in Hazelwood, to which Pittsburgh neighborhood his aged parents had moved.

During the interval between ordination and departure, Father Donovan followed the custom of delivering addresses at churches and church-related organizations to make an appeal for financial and spiritual support of his work and that of the Maryknoll order overseas. Thus, it was no surprise to see the following notice appear in *The Pittsburgh Catholic’s* weekly column of the Catholic Daughters of America:

COURT PITTSBURGH
On Wednesday, July 11, (the only July meeting), the Court will have the pleasure of having the newly ordained Rev. Gerard Donovan give an address. Father Donovan is a brother of the Rev. Joseph Donovan, Maryknoll Missioner, who is an old friend of Court Pittsburgh.²⁰

That was one of the last of Father Donovan’s public events before a medical emergency changed his departure plans.

Less than one month before departure (July 29), Father Donovan developed acute peritonitis (inflammation of the abdominal wall) during a weekend missionary appeal at a parish in Brooklyn, New York. He came close to death. The extended recovery period precluded his departure for China. Instead, he was assigned to teach at The Venard. In 1929, he became procurator – responsible

for the material needs of the college, which included supervision of construction of an addition to the college building. Finally, in spring 1931, Father Donovan was assigned to the mission of Fushun in Manchuria. His assignment was for ten years.

Departure to China

Accordingly, on the last Sunday of July 1931, several thousand visitors occupied the quadrangle and the cloister walks at Maryknoll to bid farewell to the mission band of which Father Donovan was a member. An altar had been erected in the Asian kiosk and behind it hung the hunch-backed bell that announced the moment of departure. Once used in a Buddhist temple at Sendai, Japan, it had been gifted to Maryknoll by the bishop of that city. Father Donovan received his mission crucifix and took his place in the centuries-long line of apostles authorized to bear Christ’s witness in fields afar. Gounod’s departure hymn filled the air. A blessing followed – and the departing missionaries hastened to waiting cars that swept them off and down the drive.

For Father Donovan, a last visit home was included, where he celebrated his mother’s birthday. The following day, August 3, he left Pittsburgh for the trip west. He sailed from Seattle on the *Empress of Japan*. On August 29, the ship docked at the harbor of Yokohama. After a train ride to Shimonoseki, the group boarded a boat to Fusan, the Korean port nearest to Japan. A day’s train ride brought the group to Heijo [today, Pyongyang], principal city in the Maryknoll territory in northern Korea. On September 2, Fathers Donovan and Comber, the only two Maryknolls assigned to Manchuria, crossed the bridge over the Yalu River and entered Manchuria. Additional hours of train riding brought them to the city of Fushun, thus ending a month of travel. On the rain-soaked day of arrival, he joked “I can’t find any roses strewn in my path, but someone has been wonderfully generous with mud.”²¹ Here Fr. Donovan began his very creditable mastery of the Mandarin Chinese language. He was now some 10,500 miles from Pittsburgh! But despite the distance from home, he never lost his smile and outgoing Irish sense of humor. Little wonder that, in time, Father Donovan’s parishioners would dub him the “Laughing Father.”

Manchuria

Manchuria comprised northeastern China with its three provinces of Heilongjiang, Jilin, and Liaoning. It bordered Mongolia on the west, Russia on the north, and Korea on the south. Its territory was greater than all the Atlantic states as far as Florida, combined.



Fushun City Gate 1930s

Source: Postcard, 1930s

and Mukden during the Russo-Japanese War of 1904-1905. Warlords operated freely in this area from the 1920s into the 1940s. Communist influence from neighboring Russia was a constant.

The city of Fushun was located in the province of Liaoning – the southernmost part of Manchuria – with the Yellow Sea to the south, Korea to the southeast (separated by the Yalu River), and Inner Mongolia to the northwest. It was a prefectural level city.²²



Japan occupies Chinese Manchuria 1932

Source: Military Historica

East.” The mountains were mineral-rich. Japan would exploit these resources. Two weeks after the arrival of Father Donovan, the famed “Mukden Incident” occurred on September 18, 1931, in which Japan accused China of railroad sabotage as a pretext for invading and occupying Manchuria. Five months later in February 1932, Japan set up the puppet state of Manchukuo.

Thirty-four million people inhabited Manchukuo. One hundred sixty thousand were Catholics. The original Catholic missionaries in this area were French, and many of them died as martyrs during the Boxer Rebellion of 1899-1901. After the rebellion was quelled, Catholic missionary efforts in China intensified and Manchuria was divided into districts with Maryknoll later assuming responsi-

bility for the southeastern district in Liaoning Province adjacent to Korea – 40,000 square miles with 2.5 million people. Fushun was the administrative center of Maryknoll work in northeastern China. One of the three largest cities in the Maryknoll territory, it was located about 30 miles east of the city of Mukden. The city had been occupied by Russia until 1905, and then by the Japanese who would remain for 40 years. Of greater importance to this story is the fact that Fushun's suburb – the city of Hopei – lay directly across the Hun ("muddy") River. Hopei would figure prominently in Father Donovan's life some six years later in 1937.

First Assignment: Hsing Ching

In November 1931, Father Donovan was assigned to the mission of Hsing Ching (also referred to as Hsin Pin and Sinpin; today, Xinbin)²³ – 90 miles east of Fushun and 120 miles east of Mukden, in Liaoning province. Here he would serve as curate to Father Francis A. Bridge, the pastor, who was coincidentally a native of the Diocese of Pittsburgh.²⁴ The mission had a simple chapel that held a little over a hundred, a one-story brick rectory for the two priests, a convent for two Chinese sisters, a school, and an old folks' home – along with adjacent farmland.

Danger, especially from bandits, was ever present and was compounded by increasing Japanese military efforts to suppress the Chinese bandits who were engaging in guerrilla warfare against the occupiers of Manchuria. Foreign missionaries and their stations were frequently caught between the two groups. An offensive by Japanese troops in the fall of 1932 brought the battle to the very doorstep of Donovan's mission and introduced Father Donovan's name into international news reports.

On October 14, Japanese headquarters in Mukden announced that its airplanes had dropped English language leaflets over the area where an offensive against "Chinese insurgents" was underway. The leaflets warned all foreigners



Manchukuo 1935
Source: *Fortune* (February 1935)

to withdraw or concentrate in one city. The area contained 20 foreigners including eight Maryknoll missionaries. The Japanese had captured half of the 20,000 square mile Tungpian bandit zone. In the process, they took Hsing Ching without a struggle. "In that town are two American Catholic missionaries, Rev. Gerard Donovan...."²⁵ The brutality of the conflict was noted in the reports of bodies too numerous to count, and prisoners being executed where they were taken. Japanese army pigeons, flying hundreds of miles across the snow-capped mountains, delivered reports to Mukden.²⁶ This was typical bandit activity and typical October weather in Manchukuo, aptly describing both the challenge and the weather that Father Donovan would encounter exactly five years later in October 1937.

The bandit-military conflict led to a spate of stories in the fall of 1932 that involved Father Donovan. Less than a year after Donovan's arrival, international news services transmitted reports to the States that he and the pastor had been killed at their mission "during an attack on a party of Japanese soldiers by Chinese bandits."²⁷

The Pittsburgh Press of October 17, 1932 carried a sensational page-one headline: "Bandits Slay Cleric in China: Pittsburgh Priest Menaced as Japanese, Guerrillas Clash in Manchuria." The *Press* reported that the American victim was either Maryknoll Father John Comer or Presbyterian minister Rev. Floyd Henderson, both of whom were *en route* to Hsing Ching for safety. As to Fathers Donovan and Bridge, the paper stated that "fear was expressed here today for their safety."²⁸ The *Press* reported at length:

On Saturday [two days earlier], Japanese airplanes dropped leaflets printed in English over the Hsingping area, warning all priests and other foreigners to evacuate the area.

"You must do everything you can to prevent exposing yourself to danger," the leaflets read.

Rev. Donovan of Pittsburgh was reported to have been in the town of Sinpin, Saturday, when it was taken by Japanese troops after a fierce clash with Manchurian bandits.

The attack occurred today as the missionary, accompanied by several Koreans and an escort of five Japanese soldiers, was on his way to Hsingping.

The bandits, numbering 50, suddenly appeared from the tall corn [sorghum] which covers the Manchurian plains and opened fire on the little party. The American was fatally wounded by a stray bullet before the soldiers could repulse the bandits. One Japanese soldier was slightly wounded.

The party carried several American flags, but the bandits paid no attention to these.

Japanese authorities were unable to identify immediately the slain missionary. They said that both Rev. Comer and Rev. Henderson were known to be on their way to Hsingping at the time of attack.

~~~~~

Two Pittsburgh priests are today in the heart of the turbulent area where an American missionary was killed today.

They are Father Gerard A. Donovan and Father Frank Bridge.<sup>29</sup>

Later reports conveyed the information that neither of the Pittsburgh priests had been injured. Instead, the Presbyterian missionary had been killed. The Donovan parents received a telegram on October 18, 1932 from the Maryknoll Superior General assuring them that their son had not been injured.

Despite the seriousness of their challenges, the two Western Pennsylvania natives had a sense of humor. They sent a report to American friends of their difficulties with the Chinese postal system. A change in political administrators in Hsing Ching led to departure of postal staff, but with no replacements. The local postmaster had informed the priests that he would soon close up shop to move to a better position in southern China and that they should hurry to get their letters out. Hurry the two priests did, but service had already stopped. Thereafter, outgoing mail had to be carried by casual travelers while Maryknoll officials attempted to arrange for incoming mail. The story concluded with "It is two

days journey on muleback from the railroad to [Hsing Ching]."<sup>30</sup>

A December 1933 letter from Father Donovan described his busy Christmas week that entailed, over December 22-23, a 60-mile sub-zero round-trip trek by cart and foot over the mountains to anoint a dying man. Donovan acknowledged the dangerous conditions in Manchukuo in noting that the 200 Catholics who came to the compound for Christmas Midnight Mass had to arrive before dark and stay until morning. But the joyous satisfaction in his work was aptly captured in these words:

I only wish I could find words to describe the scene to you. Our little chapel is a gem by candlelight, even if the strong light of day does show it rather crude. The hushed expectant Christians, the straw-thatched crib, the snowy white linens of the altar and their red cassocks – all these were a perfect setting for the Midnight Mass of the missionary's boyhood dreams, and he would not change it all for the most gorgeous cathedral in Christendom.<sup>31</sup>

Father Donovan wrote of his work in Hsing Ching in a letter to the Missionary Aid Society in the Diocese of Pittsburgh that was published in the February 28, 1935 issue of *The Pittsburgh Catholic*:

Although we are only a few hundred yards from the main street, the only road leading to the [mission] property was along the bed of a small stream and very roundabout at that. In the summer that small stream becomes a raging torrent. In the spring and fall it is a sea of mud or slush, and in the winter a sheet of ice. One had to be a very devout Catholic, preferably a Holy Name man in good standing, to make the trip at all.

For some time I had my eye on a strip of dry land running directly to the main street. It would be a long story, and an old story to you, to tell you how we cajoled and feasted the previous owners into signing on the dotted line. At any rate that road is now rented to us for twenty dollars a year. Now we are within five minutes' walk of the heart of the town instead of the former fifteen minutes' swim. It is beginning to produce results already, for I saw new faces in the chapel last Sunday.

With that new road I have hopes for greater progress here in Hsingking. I do not mind saying that I envision a St. Francis Xavier's Church at the top of the road.... Overlooking the whole town, and easy of access, it ought to draw many to the Faith. For obvious reasons I cannot rush into this pell-mell but I will keep it as my aim....

Now as to conditions here, the authorities are doing their utmost to stamp out banditry. With fair roads in every direction they can rush soldiers to any troubled area. But it is one thing to chase bandits and another thing to catch them in a mountainous country like this. When you do catch them they are carrying hoes instead of guns, and how can you tell the tares [weeds] from the wheat? Thank goodness my job is simply to dodge them, not to catch them. Every one says they would not harm the priest; still I am not giving them too much of a chance. The simple



**Fr. Donovan celebrates Mass in Hsin Pin, early 1930s**  
Source: Maryknoll Mission Archives



**Fr. Donovan celebrates his birthday on October 14, 1932**  
Source: Maryknoll Mission Archives



fact is, I haven’t met them yet so I don’t know how they will act. They certainly don’t show much mercy to their own people.

I long for peaceful times once more, so that we can travel at will to the homes of our scattered flock. They need the Sacraments, the instruction and the added incentive that only the priest can bring.<sup>32</sup>

Bandits!

From his arrival, Father Donovan worked in an environment heavily impacted by bandits. Manchuria had always been classic bandit country, but the 1930s were a period of particularly violent activity. In June, before Father Donovan’s arrival, the first Maryknoller had been stopped by bandits who relieved the priest of everything of value, while holding a revolver to his head. In October, while Father Donovan was studying at Fushun, bandits attacked the Antung chapel and made off with the tabernacle after throwing the Blessed Sacrament in a field and trampling it underfoot. Compounding the ever-present bandit problem was the struggle for political control between Nationalists and Communists and between China and Japan. This did not impede the Maryknollers’ regular visitation schedule of their missions. Yet, in a three-month period, Father Bridge was held up by bandits twice, challenged by hostile members of the Big Knife Society (a peasant vigilante group), and experienced two bad confrontations with soldiers.

The Chinese sisters made Father Donovan a bulging coat and trousers in anticipation of the typical winter with temperatures 35 to 40 degrees below zero. The following July saw the departure of Father Bridge for medical reasons. The Hsing Ching mission was now the responsibility of the young Shen Fu (“Good Father” as the Chinese called their priests) – just ten months after his arrival in what was now Japanese-controlled Manchukuo.

Despite the deteriorating political conditions in northeastern China, the ecclesiastical picture looked promising. On February 4, 1932, just five months after Father Donovan’s arrival, the existing Vicariate Apostolic of Mukden was split to form the separate Prefecture Apostolic of Fushun to formalize the Maryknoll assignment in that area.<sup>33</sup> The Maryknoll procurator in Hong Kong, Father Raymond A. Lane, was named Prefect Apostolic of this provisional missionary jurisdiction not yet sufficiently developed to become a diocese.

Bandit attacks increased in number. Farmers and townspeople gathered at the mission for safety. A September 1933 attack placed the mission in the direct line of fire, with bullets landing in the sanctuary. The unsettled conditions prevented Father Donovan from undertaking a visitation of the outstations for a year. But he did not escape the dreaded encounter with bandits. Once, he and a Chinese companion were captured by bandits who demanded ransom for his freedom.

Answering their demand for money, Father Donovan said: “No. I’m working for God. This is all God pays me.” and turned out his empty pockets.<sup>34</sup>

As his mother later recalled the incident, “They didn’t mistreat him then. He simply opened his pockets and convinced them he had no money.”<sup>35</sup> The kidnappers let the two go.

Second Assignment: Lin Kiang

In March 1935, Father Donovan was transferred to head the mission at Lin Kiang (today, Linjiang), the most remote of the Maryknoll missions in the mountainous southeastern part of Manchukuo – 260 miles east of Fushun and 180 miles east of Hsing Ching – in Jilin province. Those were “straight line” distances. The actual journey by railroad and mule from Hsing Ching to Lin Kiang covered more than 600 miles.

In June, Msgr. Lane telegraphed a bandit warning to each station: “Strongly avoid all unnecessary travel until conditions safer.”<sup>36</sup> Father Donovan jokingly wrote to his superior, “You should have seen how happy my mule was when I showed him your telegram.”<sup>37</sup> The warning proved prophetic: in February 1936, Maryknoller Father Clarence Burns was kidnapped near the Tung Hua mission. Burns would not escape until November of that year.

The Pittsburgh diocesan newspaper carried a weekly Missionary Aid Society column that served to keep local Catholics abreast of the work of Western Pennsylvania missionaries serving overseas. Father Donovan was clearly a favorite. The paper carried an account in June 1937 about him that had been received from one of the Maryknoll sisters who served with him. The published story began “The devil never takes a holiday in his playground in ... China, where Rev. Gerard Donovan, M.M., of Pittsburgh, recently came into close contact with him.” Donovan had received word that a baptized Catholic woman who had apostatized was dying in a nearby village. He journeyed over the mountains to her hut. Far from desiring reconciliation with the Church, the woman became upset at the very mention of God. Donovan wanted to make a second attempt, but only after having two Maryknoll sisters visit the woman. After their visit, the sisters reported that the woman remained unmoved and was afraid of going to confession. One of the sisters told the woman that “we all had to confess our sins, and of how Our Lord died for the sins of all mankind, but only groans and moans of one suffering terribly from an interior cause responded to my pleading.” The sister then candidly concluded: “Don’t instances like this make you realize what you at home can do? It was my first conception of what ‘prayers for the conversion of sinners’ actually means.”<sup>38</sup>

Final Assignment: Hopei

In July 1937, the vicar apostolic transferred Father Donovan to assist in administrative work in Fushun and to pastor St. Patrick’s parish in Hopei, directly across the Hun River, working among the Koreans. The parish consisted of a church, rectory, convent for Maryknoll sisters and Chinese postulants, old folks’ home, orphanage, catechumenate, and seminary.

Kidnapped!

On the evening October 5, 1937, Father Donovan went to the church for Rosary and Benediction that was to be conducted by newly arrived Maryknoller Father James J. Rottner. A stranger

entered the church, went to the sacristy where he encountered 17-year old seminarian Francis Liu, who was preparing the censor, and then went out into the sanctuary when he spoke to Father Donovan who was kneeling while reciting the Rosary. Donovan quietly accompanied the man into the sacristy, whereupon the stranger pulled a revolver and ordered both priest and seminarian outside at gunpoint. The congregation was unaware of the kidnapping and continued to pray. In the courtyard, the bandit passed a ransom note for 50,000 yuan (\$14,500 U.S. dollars) to the church handyman with an instruction to pass it to “the foreign devils.” Several other bandits appeared and the entire group of five bandits, Father Donovan, and the seminarian headed up the mountain pass behind the church.

The Search

Police were notified of the kidnapping and 300 Manchukuan solders went in pursuit.<sup>39</sup> Police in Mukden reported the troop involvement to the American consulate. The American consul at Mukden went to the military governor. A telegram was dispatched to the American ambassador in Peking. Maryknoll headquarters was notified with the following cablegram sent by Msgr. Lane: “Bandits entered Fushun Hopei parish chapel yesterday at six P.M. took Donovan. Good prospects early release. Lane.”<sup>40</sup>

Meanwhile the bandit party, with Donovan and Liu, continued its march – covering some 25 miles on foot by dawn. The priest was bareheaded, in rope bonds, wearing only his light cassock inadequate for the cold of the early fall, and forced to trek on foot. His surplice was later found on the mountainside, badly torn. The censor, which the seminarian was holding when taken by the outlaws, was also found.<sup>41</sup> By October 16, the group under the leadership of bandit Wang Sheng reached a shelter – a walled house without a roof. Here, Francis Liu was released with instructions to deliver two notes: a note repeating the original demand for 50,000 yuan in ransom, and an accompanying note signed by Fr. Donovan testifying that the boy was acting as messenger for the bandits.

Donovan knew the position of the Church that no ransom would be paid for a missionary since experience showed that this would lead only to jeopardizing the safety of thousands of other missionaries who would thereby prove too great a temptation to kidnappers. However, friends of missionaries did give rewards to government agents or private individuals who helped effect the release of missionary captives. This fact was widely known among bandits.



Newspaper Headline of Fr. Donovan's Kidnapping

Source: Archives of The Observer, Diocese of Joliet

Two bandits led Francis Liu for two days through the mountains and sorghum fields to a village near the town of Ching Yuan – almost 70 miles from Hsing Ching. The ransom note was delivered to the prefectural governor. Liu provided authorities with the details of the first two weeks of Father Donovan’s captivity. The bandits had taken the priest’s shoes and had forced him to walk barefoot in the snow some 170 miles through temperatures as low as 30 degrees below zero. The sorghum they were feeding him was aggravating a stomach ailment. The bandits marched at night and slept in daytime.<sup>42</sup>

The government sent a party of four to the bandit leader with two written appeals from

Msgr. Lane – one in English and one in Chinese – explaining that Maryknoll did not have such funds and their money was used to serve the poor. The four also took along provisions for Father Donovan. Only one of the four was permitted to return – a complete failure of the plan. On October 27, soldiers encountered a part of the bandit party and found Msgr. Lane’s English-language letter. There was a rumor that Donovan was now in the hands of a larger bandit party – likely uniformed resistance fighters with Communist backing.

The refusal to pay the demanded ransom must be understood in light of the uniform Catholic Church response to such situations involving its missionaries. As one Catholic publication explained:

The Maryknoll Fathers have offered no reward for the release of Father Gerard A. Donovan, captured by bandits, the Congregation of Propaganda some time ago advising against the paying of ransom when any missionary is captured for the paying of ransom only whets the appetites of the bandits and encourages other kidnappings.<sup>43</sup>

Family Notification

Ten thousand miles away from Manchukuo, the normality of life in Pittsburgh continued until local newspapers received word of Father Donovan’s kidnapping via international news services. Father Michael Conroy and Father Joseph S. Meenan – two of the curates at St. Stephen’s Church in Hazelwood – accompanied one reporter to the Donovan home to notify and interview the priest’s parents, Mr. and Mrs. Michael J. Donovan, with whom were living their adult children Catherine and Daniel. Then a newsboy’s call sounded on the street: “Pittsburgh priest captured by bandits!”<sup>44</sup>



Father Donovan’s parents were stunned by news of the kidnapping. The October 6 issue of *The Pittsburgh Press* trumpeted a front page headline: “Hazelwood Priest Serving in Manchukuo Kidnaped by Bandits Who Ask \$50,000.” Mrs. Donovan was quoted on the front page as sobbing “I only hope they don’t torture my son.”<sup>45</sup>

But a reassuring telegram soon arrived from Bishop Walsh of Maryknoll:

Cable received Father Gerard captured by bandits from Fushun chapel but good hopes early release STOP Little fear of any other than successful outcome for such an able and seasoned missionary STOP Be assured of our sympathy prayers efforts.<sup>46</sup>

The news, via Reuters, Associated Press, and other wire services, had spread world-wide.

The *New York Times* carried the story on October 7: “Ask \$50,000 for Priest: Bandits in Manchukuo Hold Rev. Gerard Donovan of Maryknoll.”<sup>47</sup> Representative of international newspaper coverage was the article that appeared on October 7 in the British Crown Colony of Singapore’s newspaper, *The Straits Times*, as a boxed and bolded headline along with the brief 42-word text of the Reuters press release:<sup>48</sup>

**BANDITS ABDUCT MISSIONARY**  
Mukden, Oct. 7.  
Father Gerard Donovan an American from Pittsburgh, and a member of the Maryknoll Mission has been abducted from the sacristy of a church in Northern Fushanby bandits. They are demanding a ransom of \$50,000.— Reuter.

Thus began a four-month-long period punctuated with alternative reports and rumors that the priest had been sighted, that he had been freed, that he was dead, that he had been rescued, and that he was still a captive of the bandits.

While the prominence given to Father Donovan’s story would shift periodically in the print media as news was reported, neither the secular nor Catholic press could ignore the public’s interest in his case. Over the four months between the priest’s kidnapping and recovery of his body, hundreds of newspaper articles appeared in American and foreign papers. American interest was not limited to large cities with Catholic populations. Coverage from coast to coast and north to south was the norm and was noticeably evident in overwhelming Protestant areas in the southern and western United States where residents were interested in the fate of American Christian missionaries in pagan China regardless of denomination. Maryknoll, even in the brief period since its establishment, had developed a positive image in American society as the first American Catholic missionary group. Secular newspapers – with more frequent publication schedules than weekly diocesan Catholic newspapers, and access to multiple news reporting services – produced more articles, while the Catholic press provided greater depth reflecting their reliance on announcements from Maryknoll or Fides news agency and their knowledge of the level

of interest on the part of the Catholic faithful.

Two Weeks Out

There was still no word on Father Donovan by October 18, but *The Pittsburgh Press* posted a brief United Press release that day: “Bandits Still Hold Pittsburgh Priest.” The article read in part:

The fate of Father Gerard A. Donovan, Pittsburgh priest captured by Chinese bandits a fortnight ago, remained a mystery today as Catholic mission authorities and Japanese officials searched for him in the wilds of Manchukuo. No word has been heard from Father Donovan since his captors notified his mission they were holding him for \$50,000 ransom.<sup>49</sup>

This unexpected UP release was likely triggered by its simultaneous press release that three Catholic missionaries (a French brother, a Spanish brother, and a German brother) were released that day by bandits in Manchukuo. These three attributed the delay in their release to protracted fighting between the bandits and Japanese forces.<sup>50</sup>

On October 20, *The Pittsburgh Press* reported “Jap Army Rescues Pittsburgh Priest: Father Donovan Unharmd; No Ransom Paid.” The brief article of six paragraphs reported that:

Rev. Gerard A. Donovan, Pittsburgh missionary captured a fortnight ago by Chinese bandits, was reported rescued unharmd today by Japanese soldiers. A terse telegram to Rev. Hugh Lavery of the Los Angeles Maryknoll Mission announced the rescue but gave no details except that the Pittsburgh priest was “safe.”<sup>51</sup>

The fact that the story was brief and carried only on page 19 suggested that the press was becoming somewhat inured to the violence in China and the frequency of Catholic missionaries, including Americans, being kidnapped. Such incidents had become “routine” in a world where political instability in Asia (and Europe) dominated the news and wearied reporters, if not also their readers. Indeed the front page of this edition was filled with other stories of the rapidly expanding war between Japan and China in northeastern China. Perhaps the sense of ennui was best expressed in the article’s next-to-last sentence: “Father Donovan ... once before was released unharmd by bandit captors.”<sup>52</sup> “Released” lacked the sensationalism that sells newspapers. The magnitude of the issue of the kidnapping of Catholic missionaries in China would be the focus of an article in the British *Catholic Herald* on November 12, 1937, entitled “Banditry in China: A Bishop and Many Priests Kidnaped.”<sup>53</sup>

Other newspapers picked up on the wire service release, including *The Scranton Times*, due to the fact that Donovan had both attended and taught at The Venard, which was close to the city of Scranton. On October 20, *The Scranton Times* ran a story by the Associated Press that Father Hugh Lavery of the Maryknoll house in Los Angeles had received a cablegram from China stating that Father Donovan had been rescued and was unharmd. In fact, it was seminarian Frank Liu who had been freed, but the initial Reuters

and other news service reports failed to make that distinction.<sup>54</sup>

Five Weeks Out

The Diocese of Rockford’s *Observer* provided perhaps the most detailed account of the kidnapping. The October 11, 1937 issue carried the banner headline: “Kidnapped from Church: Bandit Ruse Described by Eyewitnesses.” Maryknoll Sister Veronica Marie Carney, who was present in the chapel at the time of the kidnapping, provided the information that was released by Maryknoll headquarters:

Returning to our convent at Hopei on the evening of Oct. 5, I went immediately to the church, which is close by, hurrying a bit for I knew I was late for the October devotions. It was about 5:45, and the rosary had already begun. Father Rottner (Rev. James J. Rottner, of Cincinnati, O.), was officiating and Father Donovan was kneeling on the right side of the sanctuary. At the second decade of the rosary, we noticed a man enter the sanctuary from the sacristy, holding a paper in his hand ... Father Donovan, I suppose, like ourselves, thought that the man was not familiar with the place, had entered by the wrong door and was looking for someone. Father got up and led him into the sacristy where the altar boy was preparing the censer for Benediction. After a few seconds, we heard a scuffling sound that was quickly drowned by the loud voices of the people reciting their prayers.

At this point, one of the men got up to investigate, and standing at the door of the church looked toward the sacristy. He was followed a few minutes later by two or three others from the congregation. I thought that whatever it was it could not be very serious, or they would be taking some action.

Finally, the catechist came to me and said: “Father has been taken by bandits. The men say that they went through the valley, up the hills in back of the mission – four or five in the group.” ...

The men returned soon and said they could see nothing of the bandits....

Meanwhile, Father Rottner was still in church, unaware that anything unusual had happened. Within 15 minutes after they were notified, some 20 soldiers came up from town, separated into two groups, and began an intensive search.

We sent the people and the children to supper after which they gathered in church to pray for Father’s safety and quick release....

We have heard that everything possible is being done, but it is difficult to track down the bandits – they have so many secret hiding places in these hills. The nights are very cold, and Father Donovan’s only outer clothing was a cassock, although the priests say he wore a sweater underneath it. His hat was left behind in the sacristy.

The boy, about 16 years old, who was taken, will be a help and a comfort, I am sure, for he is a fine lad. (The boy has since been released and sent back with a ransom note from the kidnapers demanding \$50,000 in

Manchurian money. The demand will not be met since it is contrary to practice among Catholic missions in China and Manchukuo to make any payments. The boy stated that Father Donovan was well treated, but that he lacked proper food.)<sup>55</sup>

After the erroneous report of Donovan’s release, the case went silent for another three weeks until November 12, 1937, when *The Pittsburgh Press* reported that Japanese authorities had enlisted 2,000 volunteer police to assist troops in the search.<sup>56</sup> At this time, Japan had committed every available soldier to its further incursions into China (which were going badly) while balancing negotiations with the United States over such military actions in an effort to avoid economic sanctions. Military troops could not be spared, but local Manchukuan police could be and were brought in. Finding the American priest was essential to preserve the image of proper administration of Manchukuo by Japan’s puppet government and to present Japan in a favorable light with the American government as to the safety of an American national in Japanese-controlled territory.

Winter descended on Manchukuo as did silence on the fate of the kidnapped missionary. The American consul at Mukden faithfully cabled every week to Washington his report on the “Father Donovan case.” The messages were the essence of brevity: “No further information.” “No new developments.”<sup>57</sup> The prayers of Manchukuan Catholics were joined by those of Lutheran missionaries and Japanese Anglicans in Manchukuo.

Final News

In late January 1938, rumors surfaced that Father Donovan had been seen and that a military plan had been devised to secure his release. The many false rumors ended and the family’s hopes were dashed on February 11, when American Consul John Davies in Mukden phoned Msgr. Lane to inform him that Japanese military authorities had found the body of a foreigner in the snow on a path at the foot of a mountain near the village of Huai-Jen in the northern section of Antung province, some 60 miles from Donovan’s mission. The body’s description matched that of Father Donovan. Japanese police had apprehended alleged Communist bandit Wang Fu Sheng on February 10; he confessed to the kidnapping and later abandonment of the body, and his information led to the finding of Donovan’s remains.<sup>58</sup>

A Reuters dispatch from Mukden reported that a body believed to be Father Gerard Donovan had been found in northern Antung province.<sup>59</sup> The report was immediately picked up by American newspapers, including those in Pittsburgh. *The Pittsburgh Press’s* top headline for October 11 trumpeted: “Body of Pittsburgh Missionary Found in China” – accompanied by a front-page article “Priest, Kidnap Victim, Killed by Abductors.”<sup>60</sup> Information had been released by Bishop James E. Walsh at Maryknoll headquarters, based on a cable sent by Maryknoll Fathers in China to Father Joseph Donovan, older brother of the murdered priest, at Maryknoll headquarters. Father Joseph in turn telephoned Father Denis Murphy, pastor of St. Stephen’s in Hazelwood, the Donovan family’s parish.



When two newspaper reporters appeared at the residence of Father Donovan's parents with the news that their son's body had been found, Mrs. Donovan poignantly reacted with the heart-felt comment: "It is God's will.... I gave him to God.... I am sure He has made good use of him."<sup>61</sup> To another reporter, she commented: "If he is gone, it is the will of God and I accept it."<sup>62</sup> The deceased priest's sister Catherine was reported to be "grief-stricken" and "wept bitterly" upon receipt of the message from Bishop Walsh; it fell to her dry-eyed mother to console her crying daughter.<sup>63</sup>

The following morning, February 12, Maryknoll Father Thomas Quirk and Raymond P. Ludden of the U.S. consulate flew to Huai-Jen, where they found Father Donovan's frozen body with rope marks of strangulation; the rope was reportedly still around his neck. A bruise over the right temple suggested that one of the bandits had mercifully struck the captive a blow with a blunt instrument before the traditional Chinese form of strangling took place.<sup>64</sup> The priest's feet, without shoes, were in such bad condition that it was obvious that he could no longer walk. The many tooth marks indicated that wolves had gnawed at the lifeless corpse.<sup>65</sup> Death had likely come in late January, about two weeks before discovery of the body. On receipt of verification from the consul, the death was confirmed by the U.S. State Department in Washington, D.C.<sup>66</sup> The consul's cable did not reveal how Donovan had been slain.

A Japanese military escort accompanied the body's transport from Hua-Jen to Fushun.<sup>67</sup> American consul Lane, in his account of Donovan's death, emphasized the part played by Japanese soldiers who found the body and "did everything possible to honor and respect the remains." He did not express his real feelings that the Japanese had purposely failed in their efforts to intercept the bandits and save the missionary.<sup>68</sup> This stemmed from the attitude of occupying Japanese officials that foreigners were spies supportive of the Chinese.

But there was an element to this killing deeper than mere kidnapping for ransom money or military disinclination to fully engage. The official report from the Japanese military identified the influence behind the killing:

At six o'clock on the morning of February 10 the Nagashima unit of the Manchuria Pacification Force arrested a Communist bandit named Fu-sheng, who belonged to what was called the First Anti-Japanese Communist Army of the Northeast. Fu-sheng revealed to them that the dead body of Father Donovan had been abandoned in the neighborhood of Niu-Wei-Tou-Shan. In close cooperation with the Kurosaki unit of the Japanese garrison here at Huai-Jen, the Nagashima unit began an immediate search. By ten o'clock, at a point some two hundred yards from the base of the mountain, they discovered the remains of the murdered missionary.<sup>69</sup>

So the Communist influence in the bandit affair was known. Communists did not want Catholic priests free to proselytize in the country. There was no other reason for his murder. Friends in Manchukuo and America had offered to pay the ransom as the Church would not – a fact known to the bandits.<sup>70</sup> Father Don-

ovan was not merely the victim of kidnappers. He had been the victim of his priesthood – and this made him a martyr.



Initial interment of Fr. Donovan in Fushun, Manchukuo 1938  
Source: Maryknoll Mission Archives



Children gather around the casket of Fr. Donovan in Fushun, Manchukuo 1938  
Source: Maryknoll Mission Archives

Death focused the attention of media. *The New York Times* reported "Kidnapped Priest Dies in Manchukuo."<sup>71</sup> *The Pittsburgh Press* now printed an extended excerpt of the testimony of Maryknoll Sister Veronica Marie Carney, who was an eyewitness to the abduction and whose account had been released by Maryknoll headquarters shortly after the October 1937 abduction. Few papers printed any portion of her interview at that time, but now her account was of interest to Pittsburghers. The portion that appeared in the *Press* included information that had not appeared in the *Observer's* selective printing in November 1937:

He was only an ordinary looking individual to us, who were not thinking of bandits or even the possibility of them.

~~~~~

I left the church immediately, and urged the men to go after Father Donovan and help him, but as the congregation consisted mostly of school children and elderly men, there were few who could be of assistance.⁷²

It was established Catholic practice that a missionary who died overseas would typically be buried at his post, reflecting the priest's commitment to his chosen people. The cost and logistical challenges of transporting a body half way around the world to a missionary's home country, political instability in mission lands, and the expectations of local Catholic converts help explain this practice. Maryknoll followed this practice as deaths occurred among its missionaries in China.⁷³ Accordingly, preparations were made for Father Donovan's burial in Fushun. But in the midst of these preparations, Maryknoll headquarters cabled instructions that the body was to be sent home for burial at its New York seminary. The body was temporarily interred in a cemetery in Hopei, pending a local funeral and initiation of the transport of Donovan's body to the United States.

The confirmed news of Father Donovan's brutal death made international headlines – competing with news of the escalating war in China, the Nazis' continuing orchestration of propaganda to support German territorial expansion, and the ongoing civil war in Spain.⁷⁴ American papers tended to the one-two reporting approach: initial coverage of the reported finding of the body, following by more detailed articles subsequent to confirmation of the finding of Donovan's body.⁷⁵

Dorothy Day's *The Catholic Worker* carried a piece, which was reprinted in *The Pittsburgh Catholic*:⁷⁶

MARTYR

Mourn with us the death of Father Gerard Donovan, first Maryknoll martyr. Mourn his death, who died so young, but rejoice that a new martyr is added to the roster of those who, in the past, have given true witness. Father Donovan fought the Christian fight, used the Christian weapons and won the Christian victory.

A native of Pittsburgh, Father Donovan met his end on a bleak, scrawny Manchukuo hillside. Alone, without the solace of priest or dear ones he died the Christian way.

Would to God his fellow Christians in other parts of the world would learn the lesson. He died praying and loving. The Christian way. How many die cursing and hating? Do we sound sentimental? Perhaps we do. But we do know that his IS THE CHRISTIAN WAY, and no amount of rationalization or sophistry can lessen the virtue of it. We pray for him and we pray for those who die in battle. We mourn them both, but we rejoice for him.

—*The Catholic Worker*

This statement reflected the perspective of American Catholics generally, and missionaries in particular, that "While martyrdom was technically defined as going to one's death rather than renouncing of the faith, the [missionaries] interpreted death at the hand of bandits as 'martyrdom in the eyes of God.'" ⁷⁷ The writings of Maryknoll co-founder Father (later Bishop) James A. Walsh and Maryknoll literature had already placed the image of the martyr before the eyes of Maryknollers. The mission cross

entrusted to Maryknollers at the departure ceremony suggested a martyr motif. Father Gerard Donovan was the first Maryknoller to make such a sacrifice.

Ecclesiastical Response
On February 11, the first Pontifical Requiem Mass was celebrated at Maryknoll, with the eulogy given by Maryknoll Bishop James E. Walsh. The bishop spoke these words:

We recognize the presence of Father Donovan and of all Maryknoll missionaries, in foreign fields, is a voluntary act on their part. We accept the risk of unpleasant and even fatal consequences as part of the day's work.⁷⁸

Subsequently, a second Solemn Pontifical Requiem Mass was held at the Fushun mission chapel with two bishops – Bishop Auguste Gaspais, M.E.P., of Kirin representing the Holy See, and Bishop Blois of Mukden. Msgr. Lane delivered the eulogy in Chinese and Japanese.

On March 4, Maryknoll announced that Father Donovan's body would be transported to Japan, where it would leave Kobe on March 30, aboard the *SS President Cleveland*, arriving in San Francisco on April 14.⁷⁹ The shipping arrangement changed, occasioned by a ship fire and resultant delay. On April 18, the announced plans called for arrival of the body aboard the Japanese liner *Titibu Maru* on April 25.⁸⁰

Father Thomas Donovan, Father Gerard's brother, was unable to reach Manchukuo from his mission station in southern China for his younger brother's funeral, but journeyed to Japan to salute the remains when they were placed aboard the *Titibu Maru* at the port of Yokahama for the voyage to the United States. Father Joseph W. Connors, a Maryknoller assigned to northern Korea, accompanied the body.⁸¹

The Pittsburgh Catholic carried a front-page article on Father Donovan's death – by then already known via the secular daily newspapers – on February 17, 1938, which was the first issue after announcement of the finding of the priest's body.⁸² The *Catholic's* May 12 issue devoted almost a full page to pictures in connection with the arrival, American funeral, and interment of Father Donovan.⁸³

Public interest in the "Donovan case" did not cease upon discovery of his body, but rather continued and indeed intensified for some time. United Press wire service reported:

SAN FRANCISCO, April 15.—UP—A piece of the rope with which he was strangled arrived here today among the effects and clothing of a missionary priest, kidnaped and murdered in China. The body of Father Gerard Donovan, Maryknoll priest, was delayed in China, however, by fire aboard an Oriental vessel. Other priests of the order arrived today on the *President Cleveland*.⁸⁴

When the liner arrived in San Francisco on April 25, the casket was transported to St. Mary's Cathedral where it lay in state for

three days before the Office of the Dead was chanted and Archbishop John J. Mitty celebrated the third Pontifical Requiem Mass on April 27.⁸⁵ While the body was *en route* from San Francisco to Maryknoll headquarters, Father Donovan's aged parents left Pittsburgh on April 30 to attend the funeral at Maryknoll. Twenty Hazelwood residents accompanied them by train, including the pastor and one curate.⁸⁶ A journey by train across the continent brought the young priest's body to Maryknoll. On arrival, Father Joseph Donovan celebrated a Requiem Mass for his deceased younger brother. The final Solemn Requiem Mass was celebrated on May 2 in the Maryknoll chapel with a procession of 500 before the remains were lowered into a grave in the Maryknoll cemetery.⁸⁷

Details of the abduction and violent death of Father Donovan were read into the *Congressional Record* by U.S. Rep. Peter J. DeMuth of Pennsylvania.⁸⁸ That included correspondence from Secretary of State Cordell Hull that told of the circumstances of the abduction and of the State Department's efforts to effect release. The congressman commented that, "it is with deep sorrow that the people of Western Pennsylvania received the news concerning the death of Father Gerard Donovan."⁸⁹

Few newspapers took note of Maryknoll's announcement that within 48 hours of discovery of Fr. Donovan's body, the departure ceremony of Father Edward A. McGurkin, 32, was held at Maryknoll headquarters. He was to take the place of the slain missionary at the mission in Hopei.⁹⁰

A Pittsburgh Farewell

The religious response in Pittsburgh was immediate. Pittsburgh's two principal newspapers, *The Pittsburgh Press* and the *Pittsburgh Post-Gazette*, announced on February 11 and February 12 that a Solemn Requiem Mass would be sung the following Monday (February 14, Valentine's Day) at St. Stephen's Church in Hazelwood for the repose of the deceased missionary's soul.⁹¹ On that day, more than 1,300 people jammed St. Stephen's for the funeral Mass. The church had a seating capacity for 1,200, so people stood in the rear and lined the aisles next to those who filled every pew.



Interment of Fr. Donovan at Maryknoll – May 2, 1938. Bishop James E. Walsh, M.M., officiated. At far left is Msgr. Michael J. Lavelle, rector of St. Patrick's Cathedral in New York City and vicar general of Archdiocese of New York.
Source: Maryknoll Mission Archives

Father Donovan's aged and infirm parents – the father, 82, and the mother, 78, both of whom had been unable to attend church for some time – were helped to the front pews. Some 600 students from adjacent St. Stephen School were in attendance at the church where Father Donovan had celebrated his First Mass only ten years earlier.

Father Joseph Donovan from Maryknoll headquarters celebrated the Mass for his younger brother.⁹² Fr. Benedict, O.F.M., served as deacon, and Father John C. Fallon (who had baptized the baby Gerard 35 years earlier) was subdeacon. Father John McKenna was master of ceremonies. The sanctuary was filled with Franciscan, Carmelite, Benedictine, and Passionist priests. The diocesan priests present included Matthew Coghlan, Paul E. Campbell, John Greaney, John P. Shields (whom Gerard had served as an altar boy), Joseph F. Battung, Regis Phelan, Thomas R. Murphy, and William G. Connare. At the conclusion of Mass, Father Denis N. Murphy (pastor of St. Stephen) gave absolution over the *catalfaque* that had been placed at the head of the aisle and draped with black vestments, a purple stole, and a priest's biretta.⁹³ When someone expressed sympathy to Mrs. Donovan at so tragic a loss, she remarked quietly: "It's a small price to have to pay for having three priestly sons."⁹⁴

The following day, February 15, another Requiem Mass was offered at 10 A.M. in St. Peter's Church in McKeesport, the city in which Father Donovan was born. This was the church where he was baptized, adjacent to the parish school that he had attended until age 12 when he entered Maryknoll.⁹⁵

A Solemn Requiem Mass was held at St. Patrick's Cathedral in New York on May 8, 1938, reflecting the fact that Maryknoll headquarters was located within the New York archdiocese. Father Donovan was praised during the eulogy delivered by Father Charles O'Connor Sloane, who declared that the missionary's willingness to die for his faith was the most recent addition to "the evidence of the centuries that the religion of Christ cannot be overthrown because it is of God."⁹⁶

Afterwards

Two years later, Maryknoll's Father John J. Considine produced a biography of the martyr entitled *When the Sorghum Was High: A Narrative Biography of Father Gerard A. Donovan of Pittsburgh, Pennsylvania, a Maryknoll Missionary Slain by Bandits in Manchukuo*.⁹⁷ Archbishop (later Cardinal) Francis J. Spellman of New York wrote in his preface to the book that "in many a missionary heart there throbs a holy envy of Father Gerard Donovan of Maryknoll."⁹⁸ Prominent Catholic novelist Katherine Burton promptly reviewed the book in Maryknoll's *The Field Afar*.⁹⁹ Her review was in turn reprinted in *The Pittsburgh Catholic*.¹⁰⁰ The book would go through eight printings, and was issued in hardcover and paperback.¹⁰¹

Maryknoll would include Father Donovan's story in its subsequent publication, *Men of Maryknoll* (1943).¹⁰² Journalist Glenn Kittler devoted a chapter of his book, *The Maryknoll Fathers* (1961), to the story of Donovan.¹⁰³



Funeral Mass in Maryknoll chapel – May 2, 1938
Source: Maryknoll Mission Archives

Thirty-eight years after Father Donovan's death, the last of his siblings died – his older sister Margery who had married John F. Kelly before her brother's death. One of her sons was ordained a priest of the diocese of Pittsburgh – Father Gerard D. Kelly (1925-2004), who served as a priest for 54 years and as pastor of St. Thomas á Becket parish in Jefferson Hills for 32 years.¹⁰⁴ Father Kelly bore the same baptismal name as his uncle – Gerard.

His Sacrifice Remembered

Over the three-quarters of a century that have passed since Father Gerard Donovan's death, his sacrifice has been recalled in various ways and at various times. The following are illustrative:

- Britain's premier Catholic newspaper, *The Tablet*, included Father Donovan in its listing of missionary casualties stemming from the wide-ranging impact of the ongoing Sino-Japanese conflict in China – labeling him an "indirect victim."¹⁰⁵
- On the occasion of the golden jubilee of Cathedral of St. Mary of the Assumption in San Francisco, Archbishop Mitty recalled that the cathedral had witnessed two historic Solemn Masses of Requiem: Father Damien of Molokai and Father Gerard Donovan of Maryknoll.¹⁰⁶
- During World War II, Archbishop Francis J. Spellman of New York included Father Donovan in the pantheon of "Catholic heroes."¹⁰⁷
- Father Donovan's sacrifice of his life has inspired religious vocations. In 1941 – a mere three years after Father Donovan's death – Maria Rieckelman of Cincinnati heard her teacher read aloud to the class from *When the Sorghum Was High* and was so impressed that the seventh grader decided to spend her life as

a Maryknoll missionary in China.¹⁰⁸ Similarly, in 1943 – just five years after the priest's death – 11-year-old Mary Ellen Manz listened to her teacher, a Sister of St. Joseph, tell her class about the story of Father Gerard Donovan. When finished, the sister asked the students, "Who will take Father Gerry's place?" The young girl said to herself, "I will." And she did – later joining the Maryknoll Sisters, where she has served since 1950, including 20 years in Chile and 25 years in Sudan.¹⁰⁹ In the ensuing decades, other women and men would cite their exposure to literature or stories about Fr. Gerard Donovan as the beginning of their journey to Maryknoll and missionary work.¹¹⁰

- Thirty-one years after Father Donovan's abduction, *The Pittsburgh Press* included a special "Martyr from McKeesport" article in its *Pittsburgh's Family Magazine* on December 8, 1968. The story recalled his Pittsburgh area roots and his death three decades earlier.¹¹¹
- Father Donovan is memorialized in stained glass in "The Men of Maryknoll" window in The Chapel of Our Lady at Canterbury School in New Milford, Connecticut. The school's alumni magazine, *Pallium*, beautifully describes the story behind that window:

In September of 1961, two other Canterbury families, the Duffys and the Murrays, committed to donating windows. The Murray window would be in memory of Joseph Murray who had died in September of that year. Immediately, John Kernan wrote to [Walter] Sheehan with suggestions regarding possible subjects for these windows. In response, Sheehan wrote that the Duffys might be interested in a window dedicated to the

Maryknoll Order despite the fact that there would be no saints connected with the window, “inasmuch as the School has always been tied in closely with Maryknoll” and “the Duffys have a boy in the Maryknoll Order.” The Duffy brothers, Edward ’49, Michael ’51, John ’59, and Daniel ’63, did donate a window with the theme “Men of Maryknoll.” The window is in memory of their grandparents Edward J. and Lillian (Poole) Duffy. It depicts scenes from the history of the order such as Pope Pius X blessing the order’s founders Fr. James Walsh and Fr. Thomas Price, and Fr. Gerard Donovan, the first Maryknoll martyr who was killed at age 33 in 1937 while a missionary in China. This window is fitting for the Duffy family since Michael Duffy served as a Maryknoll priest for 35 years.¹¹²

- Father Gerard Donovan’s name and story receive mention on blogs, such as Father Len Stoviak’s “The Company of Witness.”¹¹³ Likewise, as to print publications such as the October 2011 issue of *The Priest* magazine.¹¹⁴ Such mentions, while brief, continue to perpetuate the story of this missionary martyr. Likewise, the 13th General Chapter of the Maryknoll Fathers and Brothers held in September 2014 closed each day with special evening prayer services that recognized Father Donovan as a Maryknoll martyr, among the others who followed him.¹¹⁵
- Brian O’Neel’s 2014 book, *150 North American Martyrs You Should Know*, included Father Gerard Donovan. The author ended each chapter with a prayer for God’s help in applying the lesson and example of each particular martyr to readers’ own lives. Based on Donovan’s life, O’Neel concluded:

Fr. Donovan put service to others above his personal safety and happiness. If he hadn’t, we wouldn’t remember him. Because he served so nobly, however, we laud and reverence his memory. . . . Fr. Donovan teaches us to find something to do that is of service and then to do it. . . . *Lord, Fr. Donovan said he was happy “because I have tried to do what I was told and go where I was told.” By sacrificing his will to yours, he did not lose his freedom. Rather, he gained it.*¹¹⁶

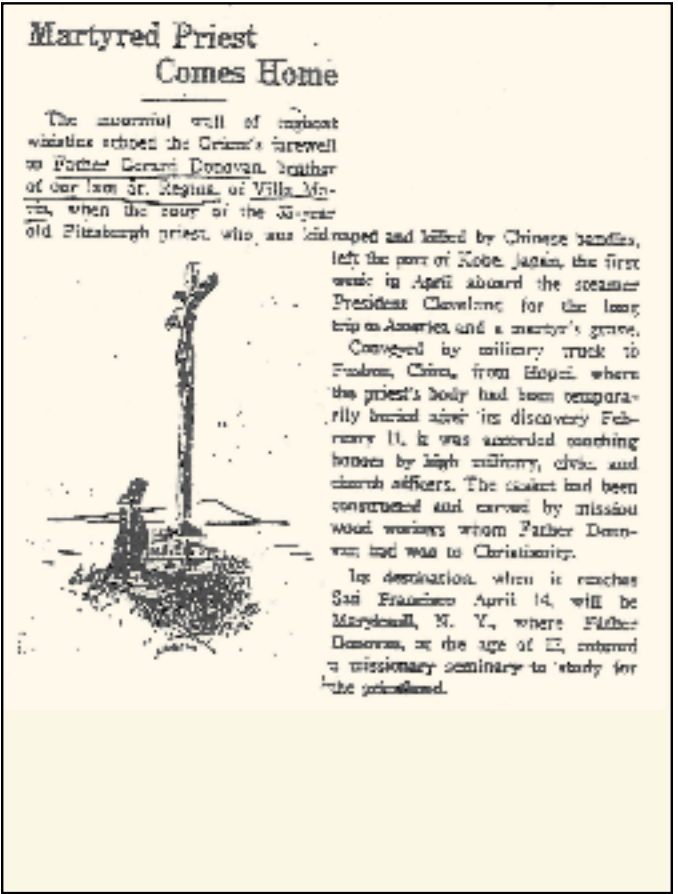
- Internet stories¹¹⁷ and blog entries¹¹⁸ about Father Donovan reach people just as newspaper articles and the 1940 print biography reached Catholics in earlier decades. The availability of information about the priest via the online Maryknoll Mission Archives¹¹⁹ has the potential to reach an even larger audience.

Father Gerard Donovan was to be followed by other Maryknoll “martyrs”:

- Father Robert J. Cairns (d. 1941 when drowned at sea by Japanese soldiers)
- Bishop Patrick Byrne (d. 1950 in Korean Communist captivity)
- Bishop Francis X. Ford (d. 1952 in a Chinese Communist prison)
- Father Vincent Capodanno (d. 1967 in Vietnam)

- Bishop Adolph Paschang (d. 1968 in Hong Kong after imprisonment in China)
- Bishop James E. Walsh (d. 1981 in U.S. after 12 years of Chinese Communist imprisonment)
- Sister Ita Ford (d. 1980 in El Salvador)
- Sister Maura Clarke (d. 1980 in El Salvador).¹²⁰

More than three-quarters of a century after the martyrdom of Father Gerard Donovan, M.M., the story of his missionary work and martyr’s death in China resonates over time and distance back to his roots in Western Pennsylvania. *Requiescat in pace.*



Notice from a Convent Superior to other Sisters of St. Joseph of Northwestern Pennsylvania, ca. Feb. 20-April 15, 1938.
Source: Archives of the Sisters of St. Joseph of Northwestern Pennsylvania, Erie, PA. Courtesy of Sr. Marie Timmons, S.S.J., Archivist.

Suggested Reading:
Kathleen Kelly, *“Maryknoll in Manchuria, 1927-1947: A Study of Accommodation and Adaptation”* (Ph.D. Diss., University of Southern California, 1982), accessed October 13, 2017, <http://digitallibrary.usc.edu/cdm/ref/collection/p15799coll3/id/501465>.

Endnotes:
¹“The Departure,” *The Field Afar* Vol. XII, No. 10 (October 1918), 160-162. Gounod (1818-1893) was musical director for the Society of Foreign Missions of Paris where he composed the hymn. See Charles Gounod, *Chant pour le Départ des Missionnaires (de Semaine des Missions Étrangères)* (Paris).

²Ossining is a town about 30 miles north of New York City, on the east bank of the Hudson River, better known for its prison, Sing Sing.

³James A. Walsh, *Observations in the Orient* (Ossining, NY: Catholic Foreign Mission Society of America, 1919), 184.

⁴The Society of Foreign Missions of Paris (French: *Société des Missions Étrangères de Paris*, or M.E.P.) was not a religious institute but an organization of secular priests dedicated to missionary work in foreign lands. Bishop de Guébriant later became Superior General of the society and an archbishop.

⁵Jean-Paul Wiest, *Maryknoll in China: A History, 1918-1955* (New York: M. E. Sharpe, 1988), 48, 51-52, 59.

⁶Current names of cities and towns central to this story are given as a point of reference.

⁷Also to be noted is the role of the Maria Mission Circles that was formed in 1913 by five Pittsburgh women to assist missionaries in the care of the poor and needy overseas. By 1963, more than 60 circles existed with over 1,000 members.

⁸Joseph S. Donovan (1889-1966) worked for a number of years before beginning studies for the diocesan priesthood at St. Vincent Seminary in Latrobe. At the conclusion of his philosophy program, he entered Maryknoll in September 1916 at age 27. He was ordained on May 29, 1920 and assigned to the Kongmoon mission in southern China. He returned to the United States in 1922 for health reasons and was assigned to promotional work on the West Coast. In December 1931, Father Joseph returned to China where he was assistant procurator in Hong Kong. Two years later he returned to Maryknoll, where he died and was buried. See “Father Joseph S. Donovan, MM,” accessed October 13, 2017, <http://maryknollmissionarchives.org/?deceased-fathers-bro=father-joseph-s-donovan-mm>.

⁹Thomas R. Donovan (1897-1948) entered Maryknoll in 1921, after having worked for Crucible Steel Company for several years. Ordained on January 26, 1930, he spent a year at Catholic University of America before being sent to China as a missionary. It was during his time in China that his brother Gerard was killed. After nine years of service overseas, Father Thomas returned to the U.S. where he spent a year at St. Stephen Church in Hazelwood. He was appointed procurator at Maryknoll Seminary in Clarks Summit, and in 1948 was appointed to a similar post at Maryknoll House in St. Louis, Missouri. *En route* to his new assignment on July 26, 1948, his auto skidded on wet pavement on U.S. Route 40 near Cambridge, Ohio while rounding a curve and smashed head on into a bus headed for Pittsburgh. He was killed at age 51, and was buried at Maryknoll. “Priest Killed in Auto-Bus Crash in Ohio: Carrick Woman Hurt; Clergyman Left Hazelwood Monday,” *Pittsburgh Post-Gazette* (July 27, 1948), 2; “See Third Son Say First Mass: Aged Hazelwood Couple Attend Ceremonies in St. Stephen’s,” *The Pittsburgh Catholic* (February 6, 1930), 1-2. See also “Father Thomas R. Donovan, MM,” accessed October 13, 2017, <http://maryknollmissionarchives.org/?deceased-fathers-bro=father-thomas-r-donovan-mm>.

¹⁰The obituary of Michael Donovan (1848-1943) provides his biography: “Michael Donovan Dead; Father of Slain Priest, Two Other Mary-knollers,” *The Pittsburgh Catholic* (July 15, 1943), 11. He is buried in St. Joseph Cemetery, McKeesport. Six children survived:

Rev. Joseph, Rev. Thomas, James, Daniel, Catherine, and Mrs. John F. Kelly.

¹¹The obituary of Mary McCahill Donovan (1860-1939) provides her biography: “Priest-Martyr’s Mother, Mrs. Donovan, Dies,” *The Pittsburgh Catholic* (December 7, 1939), 1; “Slain Priest’s Mother Dies in Hazelwood,” *The Pittsburgh Press* (December 6, 1939), 40. At the time of her death, she and her husband of 60 years were living at 219 Joyce Terrace in the Hazelwood section of Pittsburgh. She is buried with her husband.

¹²Nora (“Nonie”) was born in 1881 and entered the Sisters of St. Joseph of Northwestern Pennsylvania on March 19, 1898. Professed on August 22, 1905, she died on November 19, 1915. Archives of the Sisters of St. Joseph of Northwestern Pennsylvania, Erie, Pennsylvania. Information compiled by Archivist Sister Marie Timmons, S.S.J.

¹³George Swetnam, “Martyr from McKeesport: Three Decades Ago, Father Gerard Was Kidnapped and Slain by Chinese Bandits,” *The Pittsburgh Press* (December 8, 1968), 258.

¹⁴See “Father Gerard A. Donovan, MM,” accessed October 13, 2017, <http://maryknollmissionarchives.org/?deceased-fathers-bro=father-gerard-a-donovan-mm>.

¹⁵John Joseph Considine, M.M., *When the Sorghum Was High: A Narrative Biography of Father Gerard A. Donovan of Pittsburgh, Pennsylvania, a Maryknoll Missioner Slain by Bandits in Manchukuo* (New York: Longmans, Green and Co., 1940), 6.

¹⁶*Ibid.*, 11.

¹⁷Father Walsh had selected the school’s name to honor Blessed Theophane Venard, M.E.P. (1829-1861), a French-born missionary to Indochina who was martyred in 1861. Walsh wrote a biography of Venard, entitled *A Modern Martyr*. Venard had been beatified in 1909, and was later canonized a saint in 1988.

¹⁸Father Leopold H. Tibesar, M.M., as quoted in Considine, *When the Sorghum Was High*, op. cit., 27.

¹⁹“Pittsburghers to be Ordained for Foreign Missions,” *The Pittsburgh Catholic* (June 7, 1928), 1.

²⁰“C. D. of A. News,” *The Pittsburgh Catholic* (July 11, 1928), 4.

²¹Brian O’Neel, *150 North American Martyrs You Should Know* (Cincinnati: Servant Books, 2014), 120.

²²A prefecture is an ancient administrative unit in the second level of the administrative hierarchy, below a province. A detailed description of Fushun and other Manchurian cities cited in this article, along with commentary on transportation and topography of the area, is provided in Madrolle’s Guide Book, *Northern China: The Valley of the Blue River, Korea* (Paris: Ste d’Éditions Géographiques, 1912). While dated from our time perspective, it accurately depicts the country as Father Donovan and other early Maryknoll missioners would have encountered it.

²³The variant spellings of Chinese words reflect the Romanization of Chinese, i.e., the use of the Latin alphabet to write Chinese, including the Wade-Giles system. The different spellings of the names of Chinese cities and towns appearing in this article reflect the spellings as used in the sources consulted.

²⁴Father Francis A. Bridge (1895-1934) was a native of West Alexandria, Pennsylvania. Initially a coal miner, he enlisted in the Army and served overseas during World War I. Inspired by the late vocation of Father Joseph Donovan, he entered Maryknoll in 1920. Father Gerard Donovan was his ordination classmate on June 17, 1928. Bridge had already served three years in China when Fr. Gerard Donovan arrived in 1931. Ill health forced Bridge to return to the United States in 1933, where he died the following year. Bridge’s family included his well-known brother, Father Gerard Bridge, O.S.B. (1872-1959), of St. Vincent College in Latrobe. Gerard Hall on the college campus is named in the latter’s honor. See “Father Francis A. Bridge,

MM,” accessed October 13, 2017, <http://maryknollmissionarchives.org/?deceased-fathers-bro=father-francis-a-bridge-mm>.

²⁵ “U.S. Missionaries Warned by Japanese,” *The Reading Eagle* (October 14, 1932), 10.

²⁶ Ibid.

²⁷ James M. Costin, “Passing Remarks,” *The Pittsburgh Catholic* (October 20, 1932), 2.

²⁸ “Bandits Slay Cleric in China: Pittsburgh Priest Menaced as Japanese, Guerrillas Clash in Manchuria,” *The Pittsburgh Press* (October 17, 1932), 1, 5.

²⁹ Ibid.

³⁰ Ibid.

³¹ Rev. Gerard A. Donovan to unidentified American (December 29, 1933), Sin Pin, Manchuria, appearing as “Manchurian Christmas” in *Stories of Mission* (November 1, 2012), accessed October 13, 2017, <https://maryknollsociety.org/mission-stories/manchurian-christmas/>.

³² Gerard A. Donovan to Rev. P. C. Danner, director of the Missionary Aid Society, as quoted in “Missionary Aid Society,” *The Pittsburgh Catholic* (February 28, 1935), 14.

³³ Fushun was elevated to the status of a vicariate apostolic in February 1940, and became a diocese in April 1946. Lane (1894-1974) enjoyed the title of “Monsignor” while serving as prefect apostolic; upon being named vicar apostolic in 1940, he was ordained a bishop. After the Pearl Harbor attack, Lane was interned by the Japanese in Fushun. After World War II, he became the first bishop of the new Diocese of Fushun in April 1946. Four months later, in August 1946, he became Superior General of Maryknoll – a position he would hold for 10 years.

³⁴ “Hazelwood Priest Serving in Manchukuo Kidnaped by Bandits Who Ask \$50,000,” *The Pittsburgh Press* (October 6, 1937), 1. Father Donovan had written of his initial bandit experience in a letter to his parents.

³⁵ “Mass to be Celebrated Here Monday For Priest Slain by Chinese Bandits,” *Pittsburgh Post-Gazette* (February 12, 1938), 2.

³⁶ Considine, *When the Sorghum Was High*, op. cit., 108.

³⁷ O’Neel, *150 North American Martyrs You Should Know*, op. cit., 121.

³⁸ P. C. Danner, “Missionary Aid Society,” *The Pittsburgh Catholic* (June 3, 1937), 6.

³⁹ “300 Soldiers Hunt Kidnaped Priest,” *Reading Eagle* (October 7, 1937), 29. This was a report from the Chinese capital, Peiping. See also “Soldiers Hunt Kidnapers of a Missionary,” *The Milwaukee Journal* (October 7, 1937), 1.

⁴⁰ Considine, *When the Sorghum Was High*, op. cit., 132.

⁴¹ Some of the details were released through the Fides Agency. See, e.g., untitled newspaper clipping from the *Catholic Herald* (November 12, 1937), accessed October 13, 2017, <https://leiden-ink.org/2014/05/14/when-the-sorghum-was-high-john-joseph-considine-m-m/catholic-herald-12111937/>. Fides news agency (*Agenzia Fides*) was established by Maryknoll Father John Considine in June 1927 as the first missionary news agency of the Catholic Church, part of the Congregation *de Propaganda Fide*. It became a center for the collection and production of missionary news, photographs, studies, and statistics. See the agency’s official website at www.fides.org.

⁴² Information from Maryknoll Father Thomas Quirk (who had accompanied the American consul to Huai-Jen and made the final identification of Father Donovan’s body), as reported in “Father Donovan Strangled to Death, Superiors Learn,” *Bradford Evening Star* and *The Bradford Daily Record* (February 14, 1938), 1.

⁴³ “The Maryknoll Fathers,” in “News Review of the Catholic World,” *The Bulletin* [of the Catholic Laymen’s Association of Georgia,

Diocese of Savannah] (November 27, 1937), 3.

⁴⁴ Considine, *When the Sorghum Was High*, op. cit., 153.

⁴⁵ “Hazelwood Priest Serving in Manchukuo Kidnaped by Bandits Who Ask \$50,000,” loc. cit.

⁴⁶ Considine, *When the Sorghum Was High*, op. cit., 154.

⁴⁷ “Ask \$50,000 for Priest: Bandits in Manchukuo Hold Rev. Gerard Donovan of Maryknoll,” *The New York Times* (October 7, 1937), 14. Donovan’s kidnapping was again mentioned the following day in a larger article about the deteriorating situation in China. See “Shanghai Shaken by Artillery Duel,” *The New York Times* (October 8, 1937), 3.

⁴⁸ “Bandits Abduct Missionary,” *The Straits Times* (October 7, 1937), 11. Father Donovan’s kidnapping made the front pages of newspapers across the U.S.: “Missionary Captured,” *The Anniston Star* [Alabama] (October 6, 1937), 1; “Soldiers Hunt Priest,” *Lincoln Evening Journal* [Nebraska] (October 7, 1937), 1; “Kidnaped,” *Sarasota Herald-Tribune* (October 9, 1937), 1; “U.S. Missionary Kidnaped by Chinese Bandits,” *The Nashville Tennessean* (October 8, 1937), 1; “Priest Kidnaped,” *The Gallup Independent* [New Mexico] (October 11, 1937), 1; “Bandits Kidnaped Rev. Gerard A. Donovan,” *Albany Democrat-Herald* [Oregon] (October 12, 1937), 1; “Bandits Kidnap American Priest,” *The Observer* (October 14, 1937), 1; “Missionary Held for Heavy Ransom,” *The Evening Standard* [Uniontown, PA] (October 22, 1937), 1; “Ransom Asked on Missionary: Chinese Bandits Want \$14,500 for Release,” *The Los Angeles Times* (October 23, 1937), 1; “Kidnapped From Church,” *The Observer* (November 11, 1937), 1.

⁴⁹ “Bandits Still Hold Pittsburgh Priest,” *The Pittsburgh Press* (October 18, 1937), 14.

⁵⁰ United Press, Peiping, October 18, appearing in *The Pittsburgh Press* (October 18, 1937), 14.

⁵¹ “Jap Army Rescues Pittsburgh Priest: Father Donovan Unharmd; No Ransom Paid,” *The Pittsburgh Press* (October 20, 1937), 19. Similar stories appeared in other papers; see, e.g., “Missionary Priest Has Been Recovered,” *New Castle News* (October 20, 1937), 1.

⁵² “Jap Army Rescues Pittsburgh Priest: Father Donovan Unharmd; No Ransom Paid,” loc. cit.

⁵³ “Banditry in China: A Bishop and many Priests Kidnapped,” *Catholic Herald* (November 12, 1937), 15. A Vincentian bishop and eight of his priests had been kidnapped in Hebei Province. The article noted Father Donovan’s abduction and then mentioned two missionaries abducted in Sechwan province that still had not been released after two years, two missionaries held in Shensi province, and a priest taken in Kweichow province a year and a half earlier who was now believed dead. The numbers were staggering.

⁵⁴ Newspapers across the country continued to report the latest news on the Donovan kidnapping, often in the back pages of their issues: “\$14,500 Demanded for Missionary,” *The Spartanburg Herald* [S.C.] (October 23, 1937), 11; “Chinese altar boy reaches Mukden,” *The Cincinnati Enquirer* (October 23, 1937), 4. International coverage continued, integrated into the larger story of the Sino-Japanese conflict; see, e.g., “Fighting in Shanghai,” *The Irish Press* [Dublin] (October 23, 1937), 1.

⁵⁵ “Kidnapped from Church,” *The Observer* [Rockford] (November 11, 1937) 1, 4. See the archive of *The Observer*, accessed October 13, 2017, <http://obs.stparchive.com/Archive/OBS/OBS11111937p01.php>. It should be noted that the front page of the same issue carried the bolded story “8 Priests and Bishop Kidnapped” – a Vatican announcement regarding Bishop Hubert Schraven, who was vicar apostolic of Chengting in Hebei province. In fact, Schraven had refused to turn over 200 women who had sought refuge in his compound during the Japanese invasion; he and his priests were handcuffed by the Japanese, doused with petrol, and burned alive; their remains were found the following month, while Donovan’s body would not be found for four months.

⁵⁶ “Japanese Police Hunt Missionary,” *The Pittsburgh Press* (November 12, 1937), 24.

⁵⁷ Considine, *When the Sorghum Was High*, op. cit., 148.

⁵⁸ United Press report of Japanese Foreign Office spokesman quoting official reports from Manchukuo, appearing in “Priest’s Death Related,” *The Herald Statesman* [Yonkers, NY] (February 18, 1938), 3.

⁵⁹ See “Late News Flashes by the Associated Press: London–Reuters (British news agency)” as reported in *Nashua Telegraph* (February 11, 1938), 1.

⁶⁰ “Priest, Kidnap Victim, Killed by Abductors,” *The Pittsburgh Press* (February 11, 1938), 1.

⁶¹ Mrs. Donovan as quoted in Considine, *When the Sorghum Was High*, op. cit., 159.

⁶² Mrs. Donovan as quoted in “Priest, Kidnap Victim, Killed by Abductors,” loc. cit. See also “Requiem Mass to be Sung for Martyr Priest: Parish Will Pay Tribute to Missionary Killed by Chinese Bandits,” *The Pittsburgh Press* (February 12, 1938), 6; “Mass to be Celebrated Here Monday For Priest Slain by Chinese Bandits,” loc. cit.

⁶³ “Priest, Kidnap Victim, Killed by Abductors,” loc. cit.; “Body of Father Donovan Found: Emaciated remains of brother of local man, kidnapped by bandits Oct. 5, found in Manchukuo,” *Bradford Evening Star* and *Bradford Daily Record* (February 11, 1938), 1.

⁶⁴ At an early stage, the Japanese concluded that Father Donovan had been hanged rather than strangled: “In Tokyo a foreign office spokesman said ... Father Donovan had been hanged.” “Father Donovan Hanged by Bandits Report Reveals,” *Wilkes-Barre Times Leader* (February 14, 1938), 2.

⁶⁵ “Fr. Gerry Donovan, M.M.,” accessed October 13, 2017, <http://www.maryknollvocations.org/main>.

⁶⁶ “Requiem Mass to be Sung for Martyr Priest: Parish Will Pay Tribute to Missionary Killed by Chinese Bandits,” loc. cit. See also “Noted Missioner’s Sister at Novitiate,” *The Edgecliff* [Cincinnati] (October 28, 1940), 1.

⁶⁷ “Late News Flashes: Peiping,” *Nashua Telegraph* (February 14, 1938), 1. Associated Press reported that the U.S. Embassy in Peiping was informed that day that the body of Father Donovan had been taken by Japanese military truck back to the Fushun mission. The Japanese were to perform an autopsy on the body. “Study Priest’s Death: Japanese to Perform Autopsy on Father Donovan’s Body,” *The New York Times* (February 15, 1938), 12.

⁶⁸ Weist, *Maryknoll in China: A History*, 1918-1955, op. cit., 374.

⁶⁹ Japanese military report, as quoted in Glenn D. Kittler, *The Maryknoll Fathers* (Cleveland: World Publishing Co., 1961), 216.

⁷⁰ Kittler, *The Maryknoll Fathers*, op. cit., 217.

⁷¹ “Kidnapped Priest Dies in Manchukuo: Body of Father Donovan Found, But Details Are Lacking in report to Maryknoll,” *The New York Times* (February 12, 1938), 32.

⁷² Sister Veronica Marie Carney as quoted in “Slain Priest Kidnaped from Church Service: Sister at Maryknoll Compound in China Tells of Father Donovan’s Abduction by Bandit–Brother Will be Celebrant of Requiem Mass Tomorrow,” *The Pittsburgh Press* (February 13, 1938), 7.

⁷³ The first Maryknollers to die in China were Father Thomas Price (1919), Father Anthony Hodgins (1922), Sister Mary Gertrude Moore (1923) and Father Daniel McShane (1927). Jean-Paul Wiest, *Maryknoll in China: A History*, 1918-1955 (London: M. E. Sharpe, 1988), 37. All were buried in China, but the body of Father Price (a co-founder of Maryknoll) was exhumed in 1936 and transported to Maryknoll.

⁷⁴ As to international print coverage, see, e.g., “Finding of Body,” *Southern Star* [Cork, Ireland] (May 7, 1938), 10; “Kidnapped Priest Dead,” *China* [Magazine of St. Francis Xavier China Mission Seminary

in Ontario, Canada] (March 1938), 37 (“the brigands had killed Father Donovan in ‘sheer brutality’.”).

⁷⁵ The following are illustrative of American print coverage: “Think Priest’s Body is Found,” *The Independent* [St. Petersburg, FL] (February 11, 1938), 9; “Father Donovan Strangled to Death, Superiors Learn,” *Bradford Evening Star* and *The Bradford Daily Record* [Bradford, PA] (February 14, 1938), 1; “Discover Body of Slain Mission Priest,” *The Observer* (February 17, 1938), 1; “Maryknoll Priest Killed by Bandits: Father Donovan of Pittsburgh One of Three Brothers Missionaries in Orient,” *The Bulletin* [Catholic Laymen’s Association of Georgia] (February 26, 1938), 1.

⁷⁶ “Martyr,” *The Pittsburgh Catholic* (March 17, 1938), 14.

⁷⁷ Angelyn Dries, *The Missionary Movement in American Catholic History* (Maryknoll, NY: Orbis Books, 1998), 130.

⁷⁸ Bishop James E. Walsh, as quoted in “Priest, Kidnap Victim, Killed by Abductors,” loc. cit.

⁷⁹ “Father Donovan’s Body Due Apr. 14: Pittsburgh Priest Slain by Chinese Bandits, to be Buried at Maryknoll,” *The Pittsburgh Catholic* (March 10, 1938), 1, 16.

⁸⁰ “Body of Father Donovan Due in U.S. Apr. 25,” *The Pittsburgh Catholic* (April 21, 1938), 1. The Japanese passenger ship was renamed *Kamakura Maru* in 1939, converted to a troop transport ship during World War II, and sunk in April 1943 killing 2,035 soldiers and civilians on board.

⁸¹ “Father Joseph W. Connors, MM” accessed October 13, 2017, <http://maryknollmissionarchives.org/?deceased-fathers-bro=father-joseph-w-connors-mm>.

⁸² “Pittsburgh Priest, Killed by Bandits, Hailed as Martyr,” *The Pittsburgh Catholic* (February 17, 1938), 1, 16.

⁸³ “Maryknoll’s First Martyr Comes Home,” *The Pittsburgh Catholic* (May 12, 1938), 2.

⁸⁴ “Wire Briefs” *Evening Courier* [Prescott, AZ] (April 15, 1938), 4.

⁸⁵ “Body of American Martyr Lies in State,” *Catholic Herald* (May 13, 1938), accessed October 13, 2017, <https://leiden-ink.org/2014/05/14/when-the-sorghum-was-high-john-joseph-considine-m-m/>. See also “S.F. Rites Set for Slain Priest,” *Oakland Tribune* (April 7, 1938), 17.

⁸⁶ “Parents to Attend Priest’s Funeral,” *The Pittsburgh Press* (April 29, 1938), 12.

⁸⁷ Cheryl A. Kashuba, “Local History: Missionary Priest from NEPA Died a Martyr,” *The Times Tribune* (October 28, 2012), accessed October 13, 2017, <http://thetimes-tribune.com/news/local-history-missionary-priest-from-nepa-died-a-martyr-1.1394959>.

⁸⁸ DeMuth (1892-1993) was a Catholic and native of Pittsburgh who was elected as a Democratic member of the U.S. House of Representatives in 1936. He served until January 3, 1939.

⁸⁹ “Father Donovan’s Death in ‘Congressional Record’,” *The Pittsburgh Catholic* (March 3, 1938), 1.

⁹⁰ “To Fill Place of Martyr-Priest,” *The Observer* (February 24, 1938), 1. McGurkin (1905-1983) had been serving in several important positions in Rome. He became a bishop in 1956.

⁹¹ “Priest, Kidnap Victim, Killed by Abductors,” loc. cit.; “Requiem Mass to be Sung for Martyr Priest,” loc. cit.; “Mass to be Celebrated Here Monday For Priest Slain by Chinese Bandits,” loc. cit.

⁹² National interest in Father Donovan’s death continued. A number of papers covered the funeral obsequies. An Alabama newspaper carried a picture of Father Joseph Donovan officiating at the McKeesport funeral Mass. See “For His Brother,” *The Tuscaloosa News* (March 2, 1938), 8.

⁹³ “Hazelwood Pays Homage to Priest, Slain in China,” *The Pittsburgh Press* (February 14, 1938), 24. See also “Hundreds Attend Requiem

Mass in Memory of Father Donovan,” *The Pittsburgh Press* (February 14, 1938), 24; “Memorial Mass Held Here for Priest Slain in China; Hazelwood Church Thronged for Services for Father Donovan,” *Pittsburgh Post-Gazette* (February 15, 1938), 3.

⁹⁴ “Mother of Three Missionaries Dies,” *The Observer* (December 21, 1939), 1.

⁹⁵ “Mass Celebrated for Slain Priest: Brother of Father Donovan Officiates at McKeesport Church,” *Pittsburgh Post-Gazette* (February 16, 1938), 15.

⁹⁶ “Father Donovan Praised: His Death in China Held as in ‘Tradition of Centuries,’” *The New York Times* (May 9, 1938), 1. Sloane noted that Maryknoll’s 500 missionaries were counted among the larger number of 120,000 Catholic missionaries worldwide. Sloane was then a curate at the cathedral and would later become professor of Sacred Scripture at St. Joseph Seminary at Dunwoodie (Archdiocese of New York) and rector of the seminary.

⁹⁷ John Joseph Considine, M.M., *When the Sorghum Was High: A Narrative Biography of Father Gerard A. Donovan of Pittsburgh, Pennsylvania, a Maryknoll Missionary Slain by Bandits in Manchukuo* (New York: Longmans, Green & Co., 1941). Considine (1897-1982) was a journalist at heart. He was the founder and first director of Fides News Service (1927-1934), and later served as Maryknoll director of promotion, vicar general, and editor of Maryknoll Publications.

⁹⁸ Francis J. Spellman, “Preface,” *When the Sorghum Was High*, op. cit., n.p.

⁹⁹ Katherine Burton (1887-1969) was a convert to Catholicism (1930) who became a prodigious religious biographer.

¹⁰⁰ “‘They Will Let You Go Home’: New Book Tells Story of Pittsburgh’s Maryknoll Priest Martyr,” *The Pittsburgh Catholic* (September 5, 1940), 7.

¹⁰¹ Decades later, Considine’s book is still noted for its exceptional quality. See, e.g., “The Best Books I Read in 2013,” *The Catholic World Report* – CWR Archive: Books (January 1, 2014), accessed October 13, 2017, <http://www.catholicworldreport.com/2014/01/01/the-best-books-i-read-in-2013/>.

¹⁰² See “Death on a Mountain” in James Keller and Meyer Berger, *Men of Maryknoll* (New York: Charles Scribner’s Sons, 1943), 110-124.

¹⁰³ Glenn D. Kittler, *The Maryknoll Fathers* (Cleveland: World Publishing Co., 1961).

¹⁰⁴ See “Mrs. Margery Donovan Kelly,” *Pittsburgh Post-Gazette* (July 7, 1976), 8. At age 94, she was the last of the 13 siblings to die.

¹⁰⁵ “The Church Abroad,” *The Tablet* (January 14, 1939), 11.

¹⁰⁶ “Cathedral Anniversary Recalls Notable Events,” *The Catholic Advance* [Wichita] (February 28, 1941), 7.

¹⁰⁷ Francis J. Spellman, quoted in “Catholic Heroes,” *Time*, Vol. XXXIX, No. 13 (March 30, 1942).

¹⁰⁸ Maria Rieckelman, M.M., “My Pilgrimage in Mission,” *International Bulletin of Missionary Research* (October 2001), 169-173, accessed October 14, 2017, <http://www.internationalbulletin.org/issues/2001-04/2001-04-169-rieckelman.pdf>.

¹⁰⁹ Sr. Mary Ellen Manz, “Who will take his place?,” *Maryknoll Magazine*, Vol. 105, Issue 3 (May/June 2011).

¹¹⁰ See, e.g., Sister Geraldine O’Leary-Macias, *Lighting My Fire: Memories – Between Two Worlds: The Passionate Journey of a Young American Woman* (Bloomington, IN: Trafford Publishing, 2013), 1, and the obituary of Rev. Stephen L. Schroepel, M.M. (1931-2008), accessed October 14, 2017, <https://www.findagrave.com/cgi-bin/> 110

¹¹¹ George Swetnam, “Martyr from McKeesport: Three Decades Ago

Father Gerard Was Kidnapped and Slain by Chinese Bandits,” *The Pittsburgh Press* (December 8, 1968), 258-259.

¹¹² Brian Kiefer and Lou Mandler, “The Chapel,” *Pallium*, Vol. 32, No. 2 (2016), 34-43, at 40-41. Canterbury School is a college preparatory boarding and day school established in 1915 by lay Catholics. A picture of the window, in which Father Donovan appears in the lower right quadrant, graces the front cover of this issue of *Gathered Fragments*.

¹¹³ Fr. Len Stoviak, “The Company of Witness” (September 28, 2011), accessed October 13, 2017, <http://myjourneythoughts.blogspot.com/2011/09/>. See also Professor Paul R. Sebastian, “Maryknollers – A Century Spreading the Gospel and the Part of Each One of Us” (October 23, 2011), accessed October 13, 2017, <http://paulsebastianphd.blogspot.com/2011/10/maryknollers-century-spreading-gospel.html>.

¹¹⁴ “Maryknoll’s First Martyr Kidnap Victim,” Last Things for October 2011 in *The Priest* (October 2011), accessed October 13, 2017, <https://www.osv.com/Magazines/ThePriest/ByIssue/Article/TabId/818/ArtMid/13723/ArticleID/5345/Last-Things-for-October-2011.aspx>.

¹¹⁵ John A. Meyer (Maryknoll Affiliate Board Member, Phoenix Chapter), “Daring to Dream Anew” (January 9, 2015), accessed October 13, 2017, <http://maryknollaffiliates.org/news/not-so-far-afield/item/1185-daring-to-dream-anew.html>.

¹¹⁶ See Chapter Nineteen, “Fr. Gerard A. Donovan, M.M.: It’s Just Part of the Day’s Work, Buddy,” in O’Neel, *150 North American Martyrs You Should Know*, op. cit., 119-122, at 122.

¹¹⁷ See, e.g., “American Saints” (February 3, 2013), accessed October 13, 2017, <https://americansaints.wordpress.com/2013/02/03/3-to-9-february-2013/>.

¹¹⁸ See, e.g., “Missionary priest with local ties kidnapped by bandits,” accessed October 13, 2017, <http://timestribuneblogs.com/pages-from-the-past/>.

¹¹⁹ “Father Gerard A. Donovan, MM” accessed October 13, 2017, <http://maryknollmissionarchives.org/?deceased-fathers-bro=father-gerard-a-donovan-mm>. See also Maryknoll’s Spanish-language story of Father Donovan, “¿Quién tomará su lugar?”, accessed October 13, 2017, <http://revistamaryknoll.org/index.php/revistas/237-iquien-tomara-su-lugar>.

¹²⁰ Maryknoll has not initiated the process of canonization for its first martyr, nor for any of its successive martyrs. Yet, the cause for canonization of two deceased Maryknollers has been opened: Father Vincent Capodanno’s cause by the Military Archdiocese in 2002, and Bishop Ford’s cause by the Diocese of Brooklyn in 2011. Commentator George Weigel has questioned why Ford has not yet been beatified. He opined that the process had been put on hold because of Vatican concerns about offending the Chinese Communist government. George Weigel, “Why Hasn’t Francis Ford Been Beatified?,” *First Things* (July 27, 2011), accessed October 13, 2017, <https://www.firstthings.com/web-exclusives/2011/07/why-hasnt-francis-ford-been-beatified>.

SISTER MARY REGINA DONOVAN, S.S.J. (NORA DONOVAN)

Four of the thirteen children of Michael and Mary Donovan of McKeesport entered religious life. The story of the three priest-brothers is told in an accompanying article. The role of the oldest sibling, Nora, who was the first to enter religious life, bears mention. Her life is chronicled in the Archives of the Sisters of St. Joseph of Northwestern Pennsylvania, from which the following information has been provided:

Sister Regina Donovan (Nora Donovan)

Birth: 1881 in McKeesport, PA

Reception: March 19, 1898

Profession: August 22, 1905

Death: November 19, 1915

Burial: Trinity Cemetery, Erie, PA – Sec. S, Lot 91, No. 9

Assignments:

St. John School, Erie

St. Bernard School, Bradford

St. Brigid School, Meadville

Remarks:

Sister Regina Donovan was noted for her beautiful singing voice. She was a sister of Father Gerard Donovan, martyred Maryknoll priest whose life as a missionary is portrayed in *When the Sorghum Was High*. Sister is mentioned in the early pages of the book.

Sister was a talented and energetic sister whose personal qualities and faithfulness gladdened those with whom she labored. Sister died in Spencer Hospital, but her funeral services were held at the Villa Maria Motherhouse.

From the Sisters of St. Joseph of Northwestern Pennsylvania Datebook Volume 2:

March 19, 1898

Reception ceremonies were held at Villa Maria Chapel, with the Very Reverend Bishop John E. Fitzmaurice presiding. The young ladies who received the Habit were: ... Miss Nora Donovan, of McKeesport, Pennsylvania, as Sister M. Regina.

August 22, 1905

The Rt. Rev. Bishop Fitzmaurice offered Holy Mass and officiated at the ceremonies of investiture and profession at Villa Maria. Father Dwyer and Father Driscoll attended the Bishop.

The Sisters who made Final Vows were: ... Sister Mary Regina Donovan....

November 19, 1915

Sister Regina Donovan died at Spencer Hospital, Meadville, at 11:30 a.m. in the eighteenth year of her religious life.

Sister Regina was the daughter of Mr. and Mrs. M. J. Donovan of McKeesport. Sister was well known in Erie having taught at St. Peter’s Cathedral School,

St. John’s School, St. Mary’s Home, St. Bernard’s, Bradford and previous to her death was actively engaged at St. Brigid’s School. She was an active, talented and energetic Sister whose personal qualities and faithfulness gladdened those with whom she labored.

The High Mass of Requiem was celebrated in the Chapel of Villa Maria on November 22 by Rev. Father Tully of St. Peter’s Cathedral. Present in the sanctuary were Rev. F. J. Bender, Rev. Stephen Cauley, Rev. F. Wiersbinski, and Rev. Joseph Hurley.

The following relatives were present: Mr. and Mrs. J. J. Donovan, Sr., Mr. and Mrs. M. J. Donovan, Jr., Mr. and Mrs. John F. Kelly, Miss Catherine Donovan, Mr. Thomas Donovan of McKeesport; Mr. Joseph Donovan of St. Vincent’s Seminary, Mrs. Mary Barry and Mr. Edward Barry of Bradford.

Interment was made in Trinity Cemetery.

From The Christian Home and School (Friday, November 26, 1915):

Sister M. Regina Donovan (Nora Donovan)

Died: November 19, 2016

Sr. M. Regina a former teacher in the local Cathedral School and a most highly esteemed member of the Sisterhood of St. Joseph for the last 18 years succumbed to the inevitable at Spencer Hospital, Meadville, last Friday morning, aged 34 years. The remains were laid to rest in Trinity Cemetery after a Solemn Requiem Mass and funeral service in the Villa Maria Chapel, this city, on Monday. Rev. Francis I. Tully officiated at the obsequies attended by Frs. F.J. Bender, Stephen Cauley, Felix Wiersbinski and Joseph Hurley. Deceased was the daughter of Mr. and Mrs. Michael M. Donovan of McKeesport, PA and was a woman of unusual talents and culture. Her early passing has occasioned deep grief to her surviving relatives, her Sisters in religion, and all with whom she was acquainted. May she rest in peace.



Tombstone of
Sr. Mary Regina Donovan in
Trinity Cemetery, Erie, PA.

ANTEBELLUM CULTURE WARRIORS: BISHOP MICHAEL O'CONNOR, *THE PITTSBURGH CATHOLIC*, AND JANE GREY SWISSHELM

Paul J. Dvorchak

The phrase “culture war” in contemporary American usage refers to a conflict between liberal and conservative cultural values and issues. In the United States prior to the Civil War, the term “culture war” was not in use to describe different social conflicts, but there were many contentious issues confronting America besides the conflict over slavery. Some of those issues such as immigration, religious intolerance and publicly funded education were among those areas of conflict vexing political and religious leaders.

This article will attempt to highlight the differences between two opponents in Pittsburgh and Western Pennsylvania in the years just prior to the Civil War. The article will show the differences between Bishop Michael O'Connor¹ and his newspaper, *The Pittsburgh Catholic*, and those views of Jane Grey Swisshelm² – an early abolitionist, feminist, and newspaper writer and editor. Although the two opponents were often in conflict, there were some surprising areas of agreement. The article will also briefly describe the American Catholic Church's attitude toward slavery.

The Civil War was the defining experience of the United States. It has been suggested that before the war, each state was its own independent state. After the cataclysmic experience of the war,

only then could the United States be called one nation. Shelby Foote, in the PBS documentary *The Civil War*, claimed that the war was the crossroads of our being. And the Civil War was catastrophic – 620,000 lost their lives and Foote maintained that three million Americans fought in the Civil War.³

Slavery

Slavery, called the original sin of the United States, was the primary cause of the war. The Southern states, which viewed slavery as part of their heritage, wished to secede from the Union so they could continue to use slave labor on which the South's economy depended.

The Catholic Church in the United States at this time existed in both the Northern and the Southern states. The attitudes of Catholic leaders mirrored those of their geographic fellow citizens. Generally speaking, the Catholic Church in the North was more opposed to slavery than the Catholic Church in the South.⁴ Northern and Southern Catholics however, were generally in agreement in their opposition to the immediate emancipation of slaves, for various reasons.

Bishop Michael O'Connor

Bishop Michael O'Connor (1810-1872), the first bishop of the Diocese of Pittsburgh (1843-1860), was an Irish-born, Rome-educated, and hierarchically connected prelate. He reluctantly accepted the leadership of the new Diocese of Pittsburgh, but he brilliantly steered and nurtured the diocese in its formative years. His accomplishments were many during his tenure: he began one of the first Catholic newspapers in the United States, developed Catholic education, helped to found the first hospital in Western Pennsylvania, and brought numerous orders of male and female religious to serve the different ethnic populations who were just beginning to immigrate in large numbers to the United States. He did all this while overseeing the spiritual welfare of Catholics in the western half of the state of Pennsylvania. Within the hierarchy of the Catholic Church, he was respected and influential on many different fronts. He was consulted on the establishment of other American dioceses and the selection of new bishops. Bishop O'Connor was also influential in development of the doctrine of the Immaculate Conception of the Blessed Virgin Mary that was dogmatically defined in 1854.

During O'Connor's episcopal tenure, he had to struggle with many forces, chief among them was the anti-Catholic bigotry of American nativism. Bishop O'Connor had struggles from without the Church as well as conflicts from within, most notably with Archabbot Boniface Wimmer O.S.B. and the Sisters of Charity. He was also criticized by diocesan clergy for his frequent travels outside the diocese and the naming of his brother as administrator



Bishop Michael O'Connor
Source: Archives of Diocese of Pittsburgh

of the diocese. But the historian John Gilmary Shea deemed O'Connor “one of the glories of the American Church.”⁵

Bishop O'Connor started *The Pittsburgh Catholic* newspaper and it became his main instrument of communication with the world inside and outside the local church and community. Newspapers were the chief means of sharing and promoting church policies and teachings. Pittsburgh during O'Connor's time had many newspapers, both secular and religious. In a society that lacked electronic media, newspapers were in great demand in Pittsburgh and surrounding environs.

Jane Grey Swisshelm

One such newspaper was the *Pittsburgh Saturday Visitor* [sic], owned and edited by Jane Grey Swisshelm (1815-1884). Swisshelm was unique in that not many women were as deeply involved as she in journalism, politics, and religious controversy in the mid-nineteenth century. Swisshelm was an abolitionist and an early feminist. She served as a nurse during the Civil War and later had a clerk's position in the War Department in Washington after the war.

Born and raised in Pittsburgh and its outlying rural areas, she belonged to the Covenanter branch of Presbyterianism.⁶ The Covenanters had a negative view of human nature and believed that only a select few could be saved. Her ancestors were Scots from the North of Ireland. They were opposed to all forms of “Popery,” hierarchical rule by bishops, and Anglicanism that held that the King was the head of the Church. They also considered the Constitution of the United States as immoral because it did not hold God's law as the highest. The Covenanters were also strictly opposed to slavery. Their governing body in 1800 forbade anyone to own slaves or to associate with those who owned slaves.⁷

Swisshelm's Covenanter beliefs held that men and women were equal in the eyes of God and that human nature was sinful. It is incorrect, however, to view her as a modern day feminist. Swisshelm's biographer maintains that she believed that women were the weaker sex and that her views of what comprised manhood were conventional for that time period.⁸

Swisshelm's religious background gave her a strong sense of independence, but according to her biographer “it also ensnared her in a web of bigotry.”⁹ The main object of this intolerance was the Catholic Church. American anti-Catholic nativism began with the arrival of large numbers of Irish immigrants in the 1820's. Prior to that time Catholics were in the minority and were met with some degree of tolerance in Western Pennsylvania. An example of this tolerance would be the use of the Pittsburgh Academy to celebrate Mass before the construction of St. Patrick Church, the first Roman Catholic edifice in Pittsburgh.¹⁰

Father William F. X. O'Brien

Father William F. X. O'Brien served as pastor of St. Patrick's Church in Pittsburgh from 1808 to 1820. In the 20 extant letters of Father O'Brien to Bishop John Carroll of Baltimore and his successors, O'Brien does not mention any anti-Catholic hostility. In one letter he asked Bishop Carroll if it was permissible to

baptize children of Protestants or if a Protestant was allowed to stand as a “proxy” for a Catholic at the baptism of a child of a Catholic.¹¹

It is unfortunate that Bishop Carroll's response is unknown. Contrast these early calm Catholic-Protestant relations with then-Father Michael O'Connor's early report to Rome after arriving in Pittsburgh in 1841 in which he concluded that anti-Catholic prejudice in Pittsburgh was stronger than in any other area he had visited in America.¹² O'Connor made this statement with the knowledge of the violent anti-Catholic riots that had occurred in Boston in 1834.

The Pittsburgh Saturday Visitor

Against this backdrop, Jane Grey Swisshelm became the editor of the *Pittsburgh Saturday Visitor* [sic] in 1847.¹³ She did not wish to attack the Catholic Church. She initially established relatively cordial relationships with the Catholic bishop in Pittsburgh and the editor of *The Pittsburgh Catholic*. In January 1849, for example, she complimented Bishop O'Connor on his “naturally fine mind” in a review of one of his public lectures and thanked the editor of *The Pittsburgh Catholic* for printing a copy of the *Visitor's* “Prospectus.”¹⁴ The prospectus was the mission statement or purpose of the newspaper.

The Pittsburgh Catholic was not initially hostile to Jane Grey Swisshelm. Not only did it print the *Saturday Visitor's* Prospectus, but it also reprinted an article she wrote of her direct experience with slavery. Most of the articles printed in the early editions of *The Pittsburgh Catholic* were reprints of articles from other



Jane Grey Swisshelm
Source: Paul Dvorchak



Pittsburgh Catholic Masthead 1859

newspapers. *The Pittsburgh Catholic* of the 1840’s in fact is mostly comprised of articles from Catholic newspapers in Ireland, Great Britain and the United States. In an article written by Swisshelm and reprinted in a December 1849 issue of *The Pittsburgh Catholic* titled “Mrs. Swisshelm on Slavery,” she related an experience she had while visiting Kentucky as an eighteen-year-old. In the article, she ridiculed not just slavery, but what she considered the character of Southern culture:

Nothing appeared so thoroughly disgraceful as work. This was the business of slaves; and it appeared, generally conceded that a white woman would secretly sell her honor rather than submit to the disgrace of working for a living.¹⁵

Slavery
The most persistent social and political issue within the United States in the 1840s and 1850s was slavery. For Michael O’Connor who became the first bishop of Pittsburgh in 1843 and whose jurisdiction comprised the western half of Pennsylvania, many other pressing issues took priority – especially due to the fact that only a small number of African-American Catholics existed in Western Pennsylvania at the time.

The history of Roman Catholicism and the issue of slavery in the decades prior to the American Civil War is complicated by many different factors. As early as the late 15th century, Pope Leo X (1513-1521) had declared, “not only the Christian religion, but Nature herself cried out against a state of slavery.” Pope Paul III (1534-1549) in two encyclicals denounced enslavement of Indians.¹⁶ Pope Paul III declared as excommunicated anyone regardless of their “dignity, state, condition, or grade . . . who in any way may presume to reduce said Indians to slavery or despoil them of their goods.”¹⁷ On December 3, 1839, Pope Gregory XVI (1831-1846) issued the papal bull, *In Supremo Apostolatus*, which emphatically condemned the institution of slavery and the slave trade.¹⁸

In the United States in the mid-nineteenth century, slavery was an already established fact. Catholics in the United States were a distrusted minority and with the increase of immigrants from Ireland and Germany, an increasingly hated minority. Northern immigrants saw freed slaves as competition for jobs. The economy of the Southern states, including Maryland, the seat of early Catholic America, depended on slave labor.

Religious orders such as the Jesuits and a few American bishops not only tolerated slavery, but owned slaves despite the decrees

of Rome. In the Colonial period, Capuchins, Jesuits, and Ursuline Nuns in Louisiana owned slaves. The Jesuits and Capuchins used slave labor on their farms.¹⁹ After Fr. William F. X. O’Brien left Pittsburgh, he became involved in an effort to procure a slave for Archbishop James Whitfield of Baltimore (1828-1834).²⁰ So, it appears that even though the teaching of the popes was opposed to the enslavement of human beings and the slave trade, American Catholics went their own individual ways.

Antebellum Catholic opinion on slavery mirrored the opinions of their non-Catholic fellow citizens. *The U.S. Catholic Miscellany*, the organ of the Diocese of Charleston (South Carolina) was emphatically opposed to the abolition of slavery. The newspaper also supported a group in New Haven (Connecticut) who blocked the founding of a black college in that city. *The Catholic Advocate* in Bardstown (Kentucky) argued against the religious arguments of the Abolitionists. This paper stated that Catholic morality did not support the idea that slavery was always sinful.²¹ The *Catholic Telegraph* of Cincinnati was not as pro-slavery as Bardstown’s paper, but termed the cause of the Abolitionists as “imprudent.”²² An editorial in the Boston Catholic paper, *The Pilot*, also opposed the founding of the black college in New Haven and opposed the cause of the Abolitionists. An editorial maintained that the slaves of the South were better off than the freed blacks of the North – and also argued that if the Founding Fathers thought slavery was wrong, they would have abolished it at the founding of the country.²³ Many of those supporting the immediate emancipation of slaves also opposed many of the conservative social issues supported by the leaders of the Catholic Church. An article in *The Pilot* stated:

As a general thing, wherever you find a free-soiler, you find a anti-hanging man, a woman’s rights man, an infidel frequently, bigoted Protestant always, a socialist, a red republican, a fanatical teetotaler. . . . You get in a rather dirty set . . . when you join their ranks.²⁴

This is not to say that all Catholics, their leaders, and their newspapers favored slavery. On the contrary!

The Pittsburgh Catholic
The Pittsburgh Catholic was established in 1844 by Bishop Michael O’Connor. The newly consecrated bishop of Pittsburgh arrived in the city on December 20, 1843. He wasted little time in establishing a diocesan newspaper. The first edition of *The Pittsburgh Catholic* is dated March 16, 1844. As previously

mentioned, most of the articles appearing in the paper during its early years were articles reprinted from other mostly Catholic newspapers in the United States and Europe. Local news and opinion articles were unsigned. The Prospectus of *The Pittsburgh Catholic*, from the first edition, stated that “The editorial department will be conducted exclusively by a clergyman, or other person appointed by the Rt. Rev’d. Dr. O’Connor, Bishop of Pittsburgh.”²⁵ So it can be safely assumed that opinions and attitudes expressed in the paper if not those of O’Connor himself would have been close to those of the bishop. Madeline Hooke Rice’s *American Catholic Opinion in the Slavery Controversy* states that *The Pittsburgh Catholic* “was distinguished among its contemporaries for moderation of language and restraint.”²⁶

Much of the substance and tone of the early articles in *The Pittsburgh Catholic*, especially those dealing with anti-Catholic bigotry, were polemical and argumentative. Also, many articles reprinted from other American Catholic newspapers reflected a negative attitude toward immediate emancipation and a distrust of abolitionists. But *The Pittsburgh Catholic’s* attitude toward slavery was clear:

If there be a social evil that includes extensive and galling wrong to thousands – nay millions, that evil is negro slavery even as it exists in these United States. This, we believe, is admitted by all – in these quarters.²⁷

This came from an article ironically praising the *Gazette* of Pittsburgh for criticizing the fanaticism of an anti-slavery meeting at Oberlin, Ohio that took “joy at the declining state of American religion.”²⁸

Pittsburgh’s Catholic Chapel for Blacks
Another indication of Bishop O’Connor’s attitude toward slavery was the opening of a chapel to serve African-American Catholics. This action also occurred early in O’Connor’s episcopacy as the chapel was dedicated on June 30, 1844, some six months after his arrival in Pittsburgh. The chapel is reported under different names – the Chapel of the Nativity, the Church of the Nativity, and the Church of the Nativity of the Blessed Virgin Mary. Pittsburgh’s first diocesan historian, Msgr. Andrew Lambing, stated that the chapel was located at the corner of Smithfield and Diamond Streets in Downtown Pittsburgh. The chapel was under the direction of Fr. Robert Wilson, the first rector of Bishop O’Connor’s seminary. A rumor was spread that Fr. Wilson was pro-slavery and that the chapel was used as a ruse to capture runaway slaves.²⁹

A minister declared from the pulpit of one of the churches that Dr. Wilson was a proslavery man, who was planning to collect a number of the negroes together, and have them seized, taken south and sold into slavery by his agents.³⁰

The chapel was closed within a year of its opening.

Further evidence of Bishop O’Connor’s attitude toward African-Americans can be inferred from his priestly ministry after he resigned as bishop of Pittsburgh. It is known that Michael

O’Connor was reluctant to accept the bishopric of Pittsburgh, and wanted to instead become a Jesuit. Pope Gregory XVI told O’Connor to become a bishop first and a Jesuit later. This O’Connor did. After becoming a Jesuit, O’Connor helped organize the first African-American Catholic parish in the United States – St. Francis Xavier in Baltimore. In 1871, Michael O’Connor assured the permanency of the Baltimore church by persuading the Jesuits to transfer St. Francis Xavier Parish to the Josephites, whose mission it was to serve African-Americans.³¹

Swisshelm’s View of Bishop O’Connor and Catholicism
Jane Grey Swisshelm’s conclusion as to Bishop O’Connor’s attitude toward slavery was expressed in her autobiography, *Half A Century*. Interestingly, she titled Chapter XXXI, of that work “The Mother Church.” The early paragraphs of the chapter expressed both her admiration of the bishop, and her attitude toward the Catholic Church:

When the *Visitor* entered life, it was still doubtful which side of the slavery question the Roman church would take. O’Connell [*sic*] was in the zenith of his power and popularity, was decidedly anti-slavery, and members of Catholic churches chose sides according to personal feeling, as did those of other churches. It was not until 1852, that abolitionists began to feel the alliance between Romanism and slavery; but from that time, to be a member of the Roman church was to be a friend of “Southern interests.”

~~~~~  
The Bishop of the Diocese, R.R. O’Conner [*sic*], was, I think, a priest of the Capponsacchi [*sic*] order, one of those men by whose existence the Creator renders a reason for the continuance of the race. After the days of which I write, there was an excitement in Pittsburg about Miss Tiernan, a beautiful, accomplished girl, who became a nun, and was said to have mysteriously disappeared. When the Bishop resigned his office and became a member of an austere order of monks, there were not lacking those who charged the act to remorse for his connection with her unexplained death; but I doubt not, that whatever that connection was, it did honor to his manhood, however it may have affected his priesthood. <sup>32</sup>



Historical Marker for Jane Grey Swisshelm

Source: Paul Dvorchak



Swisshelm’s autobiography, written many years after the Civil War, does reflect her admiration for Bishop O’Connor, but she is blind to the hostility and the always underlying secretly nefarious practices for which Catholic clergy were often accused.

In the same Chapter XXXI of her autobiography, Swisshelm did attack Bishop O’Connor on his desire for public funding for Catholic schools. O’Connor made his case for public support of Catholic schools in a letter to the governor of Pennsylvania, which was reprinted in *The Pittsburgh Catholic*. The bishop anticipated a negative reaction and made a plea for diversity, “it is no more necessary that all the children of a district should attend the same school, than that they should be provided with food from the same store.”<sup>33</sup>

*The Pittsburgh Catholic* then responded to an argument by Swisshelm:

Mrs. Swisshelm is almost the only person who has presented anything like a fair argument on our position regarding the Common Schools.

~~~~~

Mrs. S., unconsciously, we feel assured, does us an injustice in taking it for granted that Catholics, or any portion of them, are opposed to “our institutions” or to republican government.³⁴

What is striking is the tone of civility and the willingness to listen to and present the opposition’s argument.

The establishment of Mercy Hospital in 1847 provided another occasion for Swisshelm to comment on Catholic–Protestant relations. The secular papers in Pittsburgh were positive in their attitude toward the opening of Mercy Hospital, but the Protestant papers were opposed. In April of 1848, the *Presbyterian Advocate* accused the Sisters of Mercy of prostitution among other things.³⁵ *The Pittsburgh Catholic* of April 22, 1848 reprinted an article from the *Pittsburgh Saturday Visiter* titled “Sisters of Mercy and Sisters of Charity” in which Swisshelm wrote:

But we have wandered from our purpose, which was to protest against a mean, ungentlemanly, unchristian and brutal attack upon those Societies we name at the head, which appeared in a late number of the *Presbyterian Advocate*. As they are Catholics, we have no sympathies with them, as they are women they are entitled to our poor defence. . . . How any woman, with any regard for her sex, could patronise the paper . . . we know not.

It is strange that any gentleman could thus wantonly insult a few ladies, who are living quietly in their own houses, doing good according to their peculiar notions.³⁶

Another example of *The Pittsburgh Catholic’s* admiration for Jane Grey Swisshelm is the *Catholic’s* defense of Swisshelm’s debunking of Spiritualism. Antebellum Spiritualism was the New Age movement of the day. Swisshelm attended a meeting where the participants were in contact with dead relatives. She debunked the meeting in her *Saturday Visiter* and evidently met with some opposition from fellow Protestants. *The Pittsburgh Catholic* defended Swisshelm and at the same time declared that the spiritualists were

just another example of a logical outcome of Protestantism:

[O]ur community is indebted to the talented and amiable editress of the *Saturday Visiter*, who has been subjected . . . to a great deal of coarse abuse at the hands of the dupes of the jugglers who have been playing off their clumsy tricks to the complete satisfaction of a large circle of her Protestant acquaintance.³⁷

In another section of her autobiography, Swisshelm’s ignorance of the Catholic Church and her anti-Catholicism are quite evident. She wrote that she witnessed the dedication of St. Paul’s Cathedral on June 24, 1855, and related that her newspaper article about the dedication

caused Bishop O’Conner [*sic*] to make a very bitter personal attack on me. He did not know how truly the offensive features of my report were the result of ignorance; but thought me irreverent, blasphemous.³⁸

She then proceeded to describe the dress of the priests and bishops attending the dedication. “Some of the things they wore looked like long night-gowns, some short ones; some like cradle quilts, some like larger quilts. . . . [S]ome of the men wore skirts and looked very funny.”³⁹ Swisshelm reported this some thirty-five years after the dedication. *The Pittsburgh Catholic’s* comment on her article stated:

Mrs. Swisshelm’s article is, indeed, in this respect, an interesting document. It shows how deep is the ignorance of everything Catholic prevailing in certain classes who think themselves well-informed. . . .⁴⁰

A much later *Pittsburgh Catholic* printed a letter that quoted a letter of Swisshelm’s to the *Pittsburgh Telegraph*. Swisshelm claimed that Irish servant girls were as a class “thieves”:

[They] “do a tremendous amount of stealing,” in fact, that “they seldom, if ever, fail to double, treble, or quadruple their wages by theft.” Secondly – That having to confess these thefts to the Priest, they certainly pay him for the indispensable commodity of absolution; and, Thirdly, That the Priest grants absolution, on the condition that they divide the stolen property with him.⁴¹

Cultural Echoes

It is a fascinating exercise to attempt to put oneself in the minds of fellow faith members and citizens during a time of social and political upheaval, especially in the years before the occurrence of the unthinkable, the breaking apart of the country. A major resource for understanding their thinking and values are the contemporary newspapers and those who edited and wrote for them. Catholics and Protestants in the years before the Civil War staked out their positions in their respective newspapers and provide later readers with insights that reflected their thoughts and principles during a time that too eerily reflects our own era and society. It is also remarkable how many issues our ancestors struggled with that have echoes in the cultural and political struggles of our present age.

Endnotes:

¹ Michael O’Connor (1810-1872) was a native of Ireland. He studied at the Urban College of the *Propaganda Fide* in Rome, earning a Doctor of Divinity degree. Ordained a priest in 1833, O’Connor was appointed vice rector of the Irish College in Rome. In 1839, he joined the faculty of St. Charles Borromeo Seminary in Philadelphia, becoming president. In 1841, he was appointed pastor of St. Paul Church in Pittsburgh and vicar general of the western half of the Diocese of Philadelphia. O’Connor was consecrated first bishop of the newly erected Diocese of Pittsburgh in 1843. He served briefly as first bishop of the new Diocese of Erie 1853-1854, then returned to Pittsburgh. Upon his resignation of the bishopric of Pittsburgh in 1860, O’Connor entered the Jesuits. He died at the Jesuit house in Woodstock, Maryland, where he is buried. The definitive biography of Bishop O’Connor is that by Henry A. Szarnicki, *Michael O’Connor, First Catholic Bishop of Pittsburgh ... 1843-1860: A Story of the Catholic Pioneers of Pittsburgh and Western Pennsylvania* (Pittsburgh: Wolfson Publishing Co., 1975). A revised edition was published in 2003.

² Jane Grey Swisshelm (1815-1884) was a native of Pittsburgh. At age 20, she married James Swisshelm. Moving to Kentucky in 1838, Jane encountered slavery, which made a strong impression on her. She headed a girls’ seminary in Butler, PA, and then rejoined her husband on his farm in Swissvale. She founded the *Pittsburgh Saturday Visiter [sic]* in 1847, which reached a national circulation of 6,000. Jane divorced in 1857 and moved to Minnesota, where she controlled a string of newspapers, promoting abolition and women’s rights. She served as an army nurse during the Civil War. A prolific author, Swisshelm published *Letters to Country Girls* (New York: J. C. Riker, 1853) and an autobiography entitled *Half of a Century* (Chicago: Jansen, McClurg & Co., 1880). Swisshelm died at her Swissvale home in 1884 and is buried in Allegheny Cemetery in Pittsburgh. The Pittsburgh neighborhood of Swisshelm Park, adjacent to Swissvale, is named in her honor. The principal biographies of Swisshelm are: Sylvia D. Hoffert, *Jane Grey Swisshelm: An Unconventional Life, 1815-1884* (Chapel Hill, NC: University of North Carolina Press, 2004), and Arthur J. Larsen (ed.), *Crusader and Feminist: Letters of Jane Grey Swisshelm, 1858-1865* (Saint Paul: Minnesota Historical Society, 1934). Jane Grey Swisshelm was featured in the 2008-2009 University of Pittsburgh exhibition “Free at Last? Slavery in Pittsburgh in the 18th and 19th Centuries” at the Heinz History Center. She is also profiled in the ongoing Heinz History Center exhibition “From Slavery to Freedom.”

³ Shelby Foote, Jr. (1916-2005) was an American historian who wrote *The Civil War: A Narrative*, a three-volume history of the American Civil War. Foote became nationally known with his appearance in Ken Burns’s PBS documentary *The Civil War* in 1990, where he introduced a generation of Americans to a war that he believed was central to all American lives.

⁴ See William G. Peters, *The Catholic Bishops in the Confederacy* (Chattanooga: C.S. Printing Office, 2016).

⁵ John Gilmary Shea, *History of the Catholic Church in the United States* (New York: John G. Shea, 1892), 419.

⁶ Members derived their name from the word “covenant” meaning an agreement. Covenanters bound themselves by covenant to maintain Presbyterian doctrine as the sole form of religion wherever they settled.

⁷ Sylvia D. Hoffert, *Jane Grey Swisshelm: An Unconventional Life, 1815-1884* (Chapel Hill, NC: University of North Carolina Press, 2004), 14.

⁸ *Ibid.*, 23-24.

⁹ *Ibid.*, 25.

¹⁰ Letter of Rev. William F. X. O’Brien to Bishop John Carroll, Pittsburgh (November 16, 1808), Archives of the Archdiocese of Baltimore (hereinafter cited as AAB). The Pittsburgh Academy was the first institution of learning west of the Allegheny Mountains granted a charter by the state legislature of Pennsylvania on February 28, 1787. It was the forerunner of the University of Pittsburgh.

¹¹ Letter of Rev. William F. X. O’Brien to Bishop John Carroll, Pittsburgh (November, 16, 1809), AAB.

¹² Henry A. Szarnicki, *Michael O’Connor, First Catholic Bishop of Pittsburgh ... 1843-1860: A Story of the Catholic Pioneers of Pittsburgh and Western Pennsylvania* (Pittsburgh: Wolfson Publishing Co., 1975), 28-29.

¹³ The Pittsburgh-based newspaper published weekly between Decem-

ber 20, 1847 and January 28, 1854. It was “Designed for the instruction and entertainment of the home circle, and the promotion of moral and social reform.” The newspaper is available on microfilm at the Carnegie Library (Oakland), Pittsburgh.

¹⁴ Hoffert, *Jane Grey Swisshelm*, op. cit., 26.

¹⁵ “Mrs. Swisshelm on Slavery,” *The Pittsburgh Catholic* (December 29, 1849), 331-332.

¹⁶ Madeleine Hooke Rice, *American Catholic Opinion in the Slavery Controversy* (New York: Columbia University Press, 1944), 16.

¹⁷ See Rodney Stark, “The Truth About the Catholic Church and Slavery,” *Christianity Today* (July 1, 2003), 2, appearing at the website: <http://www.christianitytoday.com/ct/2003/julyweb-only/7-14-53.0.html> (accessed September 21, 2017).

¹⁸ See Pope Gregory XVI, *In Supremo Apostolatus* (Condemning the Slave Trade), appearing at the website Papal Encyclicals Online: <http://www.papalencyclicals.net/Greg16/g16sup.htm> (accessed September 21, 2017).

¹⁹ Rice, *Jane Grey Swisshelm*, op. cit., 33.

²⁰ Fr. O’Brien wrote to Archbishop Whitfield: “On last Friday, Mr. Middleton . . . told me he has a boy 14 years old, whom he would let you have, if he still suits you. From Mr. Middleton’s observations he is of a good family of blacks; he is young & you might more easily train him up to your liking.” Letter of Rev. William F. X. O’Brien to Archbishop Whitfield (April 1, 1829), AAB.

²¹ Rice, *American Catholic Opinion*, op. cit., 72, 74.

²² *Ibid.*, 76.

²³ *Ibid.*, 77.

²⁴ “Free-Soilism,” *The Pilot*, as reprinted in *The Pittsburgh Catholic* (June 7, 1851), 98.

²⁵ “Prospectus of the Pittsburgh Catholic,” *Pittsburgh Catholic* (March 16, 1844), 1.

²⁶ Rice, *American Catholic Opinion*, op. cit., 111.

²⁷ “Violence and Ultraism at Home and Abroad,” *The Pittsburgh Catholic* (December 22, 1849), 324.

²⁸ Resolution at Oberlin anti-slavery meeting, as quoted in *ibid.*

²⁹ Szarnicki, *Michael O’Connor*, op. cit., 116.

³⁰ “Rev. Robert A. Wilson, D.D.” in Andrew Arnold Lambing, *Brief Biographical Sketches of the Deceased Bishops and Priests who Labored in the Diocese of Pittsburgh from the Earliest Times to the Present, with an Historical Introduction* (Pittsburgh: Republic Bank Note Co., 1914), 196-197.

³¹ Francis A. Glenn (R. Stephen Almagno and Marylynne Pitz, eds.), *Shepherds of the Faith 1843-1993: A Brief History of the Bishops of the Catholic Diocese of Pittsburgh* (Pittsburgh: Catholic Diocese of Pittsburgh, 1993), 81.

³² Jane Grey Swisshelm, *Half A Century* (Chicago: Jansen, McClurg & Company, 1880), 150-151.

³³ “The Bishop of Pittsburgh and Our Common School System,” *The Pittsburgh Catholic* (February 5, 1853), 380.

³⁴ “Mrs. Swisshelm and the Public Schools,” *The Pittsburgh Catholic* (May 7, 1853), 69.

³⁵ Szarnicki, *Michael O’Connor*, op. cit., 119.

³⁶ *The Pittsburgh Catholic* (April 22, 1848), 44.

³⁷ “The Spiritual Knockings,” *The Pittsburgh Catholic* (May 17, 1851), 76.

³⁸ Swisshelm. *Half A Century*, op. cit., 153.

³⁹ *Ibid.*

⁴⁰ “A Short Criticism on a Long One,” *The Pittsburgh Catholic* (July 7, 1855), 138.

⁴¹ “Bridget’s Shortcomings: Mrs. Jane G. Swisshelm’s Presentment,” *The Pittsburgh Catholic* (January 12, 1878), 4.

HISTORY OF THE BYZANTINE CATHOLIC SEMINARY OF SAINTS CYRIL AND METHODIUS

Very Rev. Robert M. Pipta

*“As the Byzantine Catholic Seminary, we continue the mission mandate of our Lord Jesus Christ,
‘...teaching them to observe all things that I have commanded you....’” – Seminary Mission*

The Byzantine Catholic Church is constituted of Christians in communion with the successor of Saint Peter, the bishop of Rome, and the bishops in communion with him. Its religious patrimony, distinct from that of Roman Catholics, took shape in fourth-century Byzantium (Constantinople; today, Istanbul). Two brothers from Thessalonica – Cyril (ca. 826-869, a monk) and Methodius (ca. 815-885, later a bishop) – brought these traditions north to the Slavic peoples in the early ninth century. The brothers had been dispatched from Constantinople by Emperor Michael III in 862, in response to Prince Rostislav of Great Moravia’s request for evangelizers. Almost immediately the brothers began translating the Bible into the language now known as Old Church Slavonic and using that language in the Liturgy.

Conversion of the Slavs to Christianity

Slavic tribes had settled both slopes of the Carpathian Mountains in Central and Eastern Europe by the late sixth/early seventh centuries. St. Vladimir (ca. 958-1015), Grand Prince of Kiev, finally united various political formations to *Rus’* at the end of the first millennium. The Slavic collective designation *Rus’*, due to the Latin rendering as *Ruthenia*, gave way in the West to the term *Ruthenian*.¹ Subsequent centuries witnessed ongoing wars, Turkish invasions, the break of communion between Western and Eastern Churches in 1054, and Catholic-Protestant conflict that significantly impacted the Ruthenians

Union with Rome

A seminal event occurred in southwestern Rus’ in 1595-1596 – the Council of Brest at which Orthodox hierarchs of the Polish-Lithuanian Commonwealth petitioned for union with Rome. The result was the Union of Brest. In 1646, Ruthenian Orthodox priests from the southern slopes of the Carpathians joined Rome in the Union of Uzhorod. The use of the Greek or Byzantine Rite by these faithful led to their being referred to as *Greek Catholic* (a term popularized by Empress Maria Theresa of Austria-Hungary, referring to the Church’s use of “Greek” in its ritual, theology, and art, and “Catholic” for the Church’s union with the Bishop of Rome) or *Byzantine Catholic*.

European Seminaries

Bishop Emmanuel Olshavsky (1743-1767) inaugurated theological courses in the Rusyn city of Mukachevo (now in Ukraine) in 1744, thereby laying the foundation for an eventual seminary there. The support of Empress Maria Theresa brought about issuance of the papal bull *Eximiae regaliū principum* in 1771, by which Pope Clement XIV erected the Greek Catholic eparchy (diocese) of Mukachevo. Bishop Andrew Bachynsky (1773-1809) of Mukachevo transferred his see to Uzhorod in 1780, where the town’s

castle became the eparchial seminary. The eparchy of Presov was established by the papal bull *Relata Semper* in 1818.

Political and ecclesiastical turmoil continued until the end of World War I (1918). The Treaty of Saint Germain-en-Lay in 1919 mandated to the new state of Czechoslovakia the lands of Subcarpathian Rus’, comprising the predominantly Ruthenian districts of northeastern Hungary. Following the end of World War II, the territory became the Transcarpathian region of the Ukrainian Soviet Socialist Republic.

Immigration to the United States

In the meantime, Ruthenian Greek Catholics from Hungary and Galicia² began to immigrate to the United States of America in the 1880s. The first Greek Catholic church was established at Shenandoah, Pennsylvania in 1885. Greek Catholic priests entered the country. Bishop Stephen Soter Ortynsky, O.S.B.M. (1866-1916), arrived in 1907. He died in 1916 and the two Ruthenian communities (Carpathian and Galician) were thereafter governed by separate apostolic administrators for the next eight years.

In 1924, the Holy See appointed Father Basil Takach (1879-1948), who had been serving as spiritual director of the Uzhorod seminary, as apostolic exarch for Carpatho-Rusyns, Slovaks, Hungarians, and Croatians. He settled in a suburb of Pittsburgh.³ Constantine Bohachevsky (1884-1961), a priest in Lviv (Ukraine), was appointed exarch for the Galicians (Ukrainians) and resided in Philadelphia.

Training for the Priesthood

Among the problems faced by the Pittsburgh exarchate was the education of young men to the priesthood. Until the 1900s, most of the clergy were foreign-born and foreign-educated. As Americans sought to become priests, providing an education and spiritual formation for these American candidates became increasingly problematic. A temporary solution was to divide their formation into two parts – they would pursue most of their studies at Latin-Rite seminaries such as St. Vincent in Latrobe, St. Mary in Baltimore, or St. Bonaventure in Olean and then complete their studies with two years of schooling at either of the seminaries in Presov (then in Czechoslovakia, today in Slovakia) or Uzhorod (also then in Czechoslovakia, transferred to Hungary in 1938, today in Ukraine). Some were sent to Rome.

Thus, until World War II, most seminarians for the Byzantine Catholic Church in America were trained in the seminaries of Presov or Uzhorod. With the outbreak of war in 1939, candidates for the priesthood could no longer be sent to seminaries in

Europe, and an entire generation of Greek Catholic priests was trained at St. Procopius College and Seminary, operated by Benedictines of Czech origin in Lisle, Illinois.⁴ Here a special program was established for Byzantine Catholic seminarians.

Official dissolution of the Byzantine Catholic Churches by Communist regimes in Eastern Europe after the end of World War II eliminated the possibility of again training candidates in Europe. As American seminaries trained men in the Latin Rite, obtaining a proper Eastern Rite education was problematic. The construction and staffing of a seminary dedicated exclusively to the training of men for the Byzantine Catholic tradition, that would meet exacting liturgical, spiritual, and linguistic needs, was viewed as a necessity for the continued growth of the Byzantine Catholic Church in the United States.⁵

The conjunction of several separate developments spurred action to address the issue of ecclesiastical education within the United States:

1. St. Procopius Seminary informed the exarch of Pittsburgh that, due to the lack of accommodations for the rapidly growing number of Byzantine Catholic seminarians (over 70 were enrolled in 1948), all of the theology students could not be accepted for the 1950-1951 academic year.
2. Adequate personnel to staff an American seminary became available. Two former professors from the Uzhorod seminary were accepted into the Pittsburgh exarchy, while two other priests (from Mukachevo and Krizhevtsi, both graduates of the Urban University in Rome) were incardinated into the Pittsburgh exarchy.
3. Post-World War II prosperity facilitated the raising of sufficient funds to construct a seminary.⁶

A Seminary in the United States

The issue of education for the priesthood would come to a head early in the administration of the new exarch of Pittsburgh – Bishop Daniel Ivancho, who was appointed coadjutor exarch of Pittsburgh in 1946, succeeded to the see in 1948, and served until his resignation in 1954. He promptly identified the need for both a new cathedral and a seminary. In a February 15, 1949 pastoral letter, Bishop Ivancho announced a \$1 million fundraising drive for diocesan needs, including a seminary.⁷

Many of Bishop Daniel Ivancho’s advisors opposed building a local seminary, arguing that construction of a new cathedral with greater seating capacity and a more central location in Pittsburgh would better serve the needs of the exarchate. They reasoned that providing for greater attendance at religious ceremonies and presenting the identity and splendor of the Eastern Church to Americans were of supreme importance.

Since Bishop Ivancho lacked the financial resources to undertake both projects, he was forced to choose between building either a seminary or a new cathedral. Despite the unanimous recommendation of his Board of Consultors in favor of a cathedral, the bishop decided to construct a seminary. The plan for a cathe-



Bishop Daniel Ivancho

Source: Archives of Byzantine Catholic Seminary (ABCS)

dral was postponed, and establishment of a seminary became his priority – indeed, it was an urgent necessity.

Bishop Ivancho announced his plans for the seminary’s construction and operation in a June 14, 1950 pastoral letter to the clergy and faithful of the exarchate:

This letter brings perhaps the most joyous Exarchate news ever yet announced to our beloved clergy and faithful in America. After more than 60 (sixty) years of discussing, hoping, waiting, and – praying, we are at last undertaking the actual work of establishing our own philosophical and theological seminary.

His Holiness Pope Pius X in his Apostolic Letter *Ea Semper* of June 14, 1907 recommended that “as soon as possible there be established a seminary for the education of Rusyn clerics in the United States of America.”

Again on the 17th of August 1914 ... the Holy See, with the document *Cum Episcopo*, insistently repeated this same recommendation. Then during the Pontificate of Pope Pius XI, the Sacred Congregation in the Decree *Cum Data Fuerit* of March 1, 1929 gave this order: “Since it is necessary to have exemplary priests endowed with zeal and prudence, learned in the sacred science and alien from political parties, let the Ordinaries take care when the opportunity presents itself to erect at least a major and minor seminary ... in America to educate the clerics of the Greek Rite”.

The experiences and observations which were gathered through the years have effected the universal consensus that the most urgent of our Exarchate is: our own seminary.⁸

The issue of where to build the seminary had been resolved only the day before issuance of the pastoral letter.



SS. Cyril and Methodius Seminary under Construction (1950)

Source: ABCS

Emporium Clothing), died in 1886 and his widow, Esther, memorialized him by founding the Gusky Hebrew Orphanage. At its opening in 1891, the institution was the city’s first Jewish orphanage. It was located on property at the intersection of Perrysville and Riverview Avenues in Allegheny City. By 1921, it was home to more than 100 Jewish boys and girls. But changing public attitudes and social service policies, coupled with the rise of governmental programs to serve homeless children, led to the orphanage’s closing on December 31, 1943.

Shortly after establishment of the orphanage, the adjacent farmland had been acquired to form Riverview Park – and the

The Seminary Site

The tidal wave of European immigrants that settled in Pittsburgh in the late 19th century included many Jews from Eastern Europe – some of whom settled in Allegheny City (today, the North Side of the city of Pittsburgh). Jacob Gusky, who had established a prominent department store at that time (Gusky’s Grand

name was applied to the surrounding neighborhood. This former orphanage site, at 3605 Perrysville Avenue, would become the location of a seminary that would bear the name of the famed evangelizers to the Slavs, Saints Cyril and Methodius. Negotiations between the exarchate and the orphanage’s representatives led to the former’s selection of Arthur J. Tait, a registered engineer, to survey the property. The survey was completed on May 8, 1950 and clarified which of the many individual tracts in the Revised Plan of Watson Place would be conveyed to the exarchate.⁹

The land was acquired by the exarchate in two steps: (1) J. M. Gusky Hebrew Orphanage and Home of Western Pennsylvania executed a deed, covering two large parcels of land, to the Greek Catholic Ordinariate United with Rome on June 13, 1950 for a nominal \$1,¹⁰ and (2) members of the Volkwein family executed a deed for adjacent land to the Byzantine Catholic Seminary of Saints Cyril and Methodius on July 20, 1950 for \$51,900.¹¹

The explanation for the exarchate’s use of two different entities in the land purchases lies in the fact that in the midst of the acquisitions, a new corporation in the name of the seminary was formed. The corporate name of Byzantine Catholic Seminary of Saints Cyril and Methodius was registered with the Commonwealth of Pennsylvania on June 28, 1950, and Articles of Incorporation for a non-profit corporation of the same name were filed in the Office of the Secretary of the Commonwealth in Harrisburg on July 19,

1950.¹² The very next day, the new corporation was employed as purchaser in the second real estate transaction.

Prior to acquisition of the land and formation of the corporation, Bishop Ivancho had retained the services of architect Edward J. Hergenroeder¹³ to design the seminary. He had also hired Brusca Brothers, Inc., as general contractor to construct the new building of over 600,000 cubic feet. On July 5, 1950 (the feast of Saints Cyril and Methodius), the grounds of the future seminary were solemnly blessed – the first of many solemnities that would be conducted at the site.

During the annual Mount St. Macrina pilgrimage that fall, Msgr. Joseph Moili – a representative of the Sacred Congregation for

the Oriental Churches – stated that Rome was pleased with the building of the seminary and relayed a blessing on the work.¹⁴

A Seminary Opens

The Byzantine Catholic Seminary of Saints Cyril and Methodius would have the unique distinction of being the only free-standing English-speaking Byzantine Catholic seminary in the United States. It opened on October 16, 1950, with temporary accommodations in two buildings adjacent to the permanent seminary building under construction.¹⁵ Forty student seminarians and a faculty of priests were present at the commencement of this new venture. The initial faculty comprised:¹⁶

Bishop Daniel Ivancho	Rector, Pastoral Theology
Msgr. George Michaylo, S.T.D.	Vice Rector, Professor of Homiletics
Rev. Basil Shereghy, S.T.D.	Spiritual Director, Dogmatic and Oriental Theology
Rev. Vladimir Firczak	Procurator
Rev. Stephen Kachur, S.T.D.	Sacred Scripture, Greek, Rusyn, Prefect
Rev. Eugene Hornyak, S.T.D.	Moral Theology, Canon Law, Choir Director
Rev. Basil Pekar, S.T.D.	Philosophy, Liturgy, Church Slavonic
Rev. Louis Sismis, S.T.D.	Church History, Latin, History of Philosophy
Rev. Stephen Kocisko, S.T.L.	Patrology
Rev. John Kocisko	<i>Socius</i> , Ascetical Theology
Rev. Valentine Orosz	Hungarian language

Byzantine Catholic Seminary of Saints Cyril and Methodius

Source: ABCS



Seminary Construction 1950-1951

Source: ABCS



Seminary Chapel 2017



Seminary Dormitory 1960s



Seminary Library 2017

Source: ABCS



Baldachino
in Seminary Chapel

The faculty in those early years was composed of priests who had received their advanced degrees in Central Europe or Rome before the war. Newly-arrived immigrant priests, with impressive academic credentials, rounded out the faculty. These intellectual and spiritual links to renowned theological faculties in Rome, Budapest, Prague, Presov, and Uzhorod forged a strong sense of solidarity with the mother churches in Europe. American-born seminarians were now offered the challenging models of European erudition. Some of these early European-trained professors – including Athanasius Pekar, Basil Shereghy, the brothers Stephen and John Kocisko, Basil Smochko, Ernest Dunda, and John Bobak – would enjoy long and fruitful years of ministry at the seminary.

In addition, Very Rev. Mother Olga and the Sisters of St. Basil the Great from Mount St. Macrina in Uniontown provided the domestic needs of faculty and students.

Students were housed in what would later become the Archbishop's Residence.¹⁷ College students took their classes at Duquesne University, traveling daily to and from classes by bus. Students in the theology program attended classes in a second building on the seminary campus. Their studies continued amidst the noise of construction of the adjacent permanent seminary building. Just six days after the opening of the academic year, Bishop Ivancho blessed the cornerstone of the new seminary building on October 22, 1950. In a document placed within the cornerstone, Bishop Ivancho wrote:

May the Seminary to be erected, as is fondly hoped, upon this stone remain for a long series of years, that the faith may be propagated, piety poured forth upon the Seminarians, and after their ordination, upon the people committed to their care.¹⁸

The seminary's cost was estimated at \$750,000.

The second academic year began on October 14, 1951 with all activities now accommodated in the new building. Eighteen college seminarians, matriculated at Duquesne University, joined the community of theological seminarians.

The seminary was formally dedicated just four days later on October 18, 1951. Bishop Ivancho presided at a ceremony in the morning at an outdoor sanctuary – with the participation of 15 bishops and two abbots¹⁹ from the United States and Canada, 400 clergy, many religious Sisters, dignitaries of the Ruthenian fraternal organizations, and a large and enthusiastic crowd of 5,000 laity. Bishop Ivancho delivered a sermon in which he noted:

this Seminary, dedicated to its lofty purposes today, has sprung, or at least has been hastened into existence by the wanton destruction and devastation perpetuated by the godless communists on all Greek Catholic Seminaries of central European countries.²⁰

Pittsburgh's Latin-Rite Bishop John F. Dearden also preached and "traced the history of Catholics of the Byzantine Rite in this country and paid tribute to their sterling Catholic faith, manifested in the building of the seminary."²¹ A Civic Program was held in the afternoon featuring a number of notable officials including Pittsburgh Mayor David L. Lawrence, Pennsylvania Governor John S. Fine, Father Vernon F. Gallagher, C.S.Sp. (president of Duquesne University), and President Stephen Tkach of the Greek Catholic Union (a notable financial supporter of the seminary).

Seminary "Firsts"

Those early days produced a number of seminary "firsts."

- Gregorio Pietro XV Cardinal Agagianian, Patriarch of Cilicia for the Armenians, was among the first visitors on November 21, 1951. The faculty arranged an Academic Convocation in honor of this distinguished visitor.
- The seminary chapel, with design and artwork by the Rambusch Decorating Company of New York,²² was completed and solemnly blessed on February 23, 1952. The chapel was described in these words:

The new chapel features an altar, *baldachino* (canopy), Eucharistic dove in place of tabernacle, and an *iconostas* (bronze screen supporting icons, separating the sanctuary from the nave) which "in liturgical correctness and artistic perfection are unequalled in this country," an announcement said.²³

- The following day, priestly ordinations were held there for the first time as Holy Orders were conferred on Deacons Michael Felock, Andrew Pataki, and Joseph Ridella.
- On April 22, 1952, the first of many "St. George's Day" picnics for seminarians and faculty was held at nearby North Park.
- The first "Seminary Day" was held on May 18, 1952. These annual gatherings – designed to focus attention on the seminary and foster vocations – were held at the end of the academic year. Each included liturgical services, cultural events, and religious displays. The highlight of this first Seminary Day's festivities was the solemn consecration of the altar in the seminary chapel. Bishop Ivancho presided at the rites, sealing the holy relics into the holy table.²⁴
- On November 16, 1952, Rt. Rev. Msgr. Nicholas T. Elko was formally installed as first resident rector of the seminary.

- A seminary choir was formed and sang responses on special occasions locally and also recorded liturgical music for broadcast over Radio Free Europe.
- The 4,500-book library was dedicated on the Second Annual Seminary Day – May 17, 1953 – by the Most Rev. Amleto G. Cicognani, Apostolic Delegate to the United States. The event also marked the 40th anniversary of the canonical establishment of the first Byzantine Catholic diocese in the United States.²⁵ A Solemn Pontifical Divine Liturgy at an outdoor altar on the seminary campus opened the ceremonies. In the evening, a three-act play dramatizing episodes from the lives of Saints Cyril and Methodius was staged, with the roles played by seminarians.
- The Third Annual Seminary Day was held on May 14, 1954.



Divine Liturgy in Seminary Chapel 1959

Source: ABCS

A six and one-half hour religious program honored the memory of Saints Cyril and Methodius. The Marian Year was celebrated with outdoor ceremonies. Bishop Ivancho officiated at a 10:30 A.M. Pontifical Divine Liturgy at an outdoor altar. The afternoon sermons were delivered in two languages – in English, by Msgr. Henry A. Carlin (vicar general of the Latin-Rite Diocese of Pittsburgh), and in Ruthenian, by Very Rev. Theodore Seginak. A Marian pageant featured the seminary choir and the Holy Ghost Choir from Binghamton (NY) in a united choir of 450 voices under Rev. Michael Hrebin.²⁶

- Starting on the second Sunday in September in 1954, the seminary hosted Altar Servers' Congresses. Hundreds of boys gathered annually at an outdoor Divine Liturgy followed by lunch in the gymnasium and tours of the seminary. Many of these same servers would soon be counted among the seminarians and in turn would welcome other interested young men. The members of the Serra Club – laymen dedicated to the spiritual and material support of priestly vocations – also held rallies on the seminary grounds.
- On May 15, 1955, more than 16,000 faithful jammed the seminary grounds to attend the Divine Liturgy celebrated outdoors by Bishop Nicholas T. Elko at 4 P.M., at which Latin-Rite Bishop Fulton J. Sheen – then national director of the Pontifical Society for the Propagation of the Faith and auxiliary bishop of New York – delivered the sermon. The parents of priests and seminarians were given “special places of honor” to emphasize the dignity of the vocation to the religious life.²⁷ This was the Fourth Annual Seminary Day. There were vocational, cultural, and liturgical displays. An early afternoon concert of liturgical music

was presented. Father Hrebin directed the Western Pennsylvania Byzantine Catholic Chorus of several hundred voices. The St. John Damascene Choir also sang under the direction of Rev. John Bobak.

- The first outdoor ordinations on the seminary grounds took place on May 20, 1956, when Bishop Nicholas T. Elko ordained eight priests. In the centuries-old tradition of the ordination rite, Bishop Elko laid his hands on the head of each candidate as he intoned:

May the Divine Grace which always heals the ill, fills the wanting, promote (name of candidate) to the priesthood. Let us pray for him that the grace of the Holy Spirit may come upon him.²⁸

Bishop Elko was assisted by Rev. Basil Smochko and Rev. John S. Kocisko, both of the seminary faculty. The 70-voice seminary choir sang the responses for the St. John Chrysostom liturgy, which was sung in Slavonic, Greek, and English. Father Vernon F. Gallagher, C.S.Sp., president of Duquesne University, preached the sermon. The ceremony took place on the Fifth Annual Seminary Day.²⁹

Enrollment

As enrollment gradually increased, two additional floors were added over the kitchen and dining room to accommodate a library and dormitory. In September 1960, 111 seminarians – the largest student body in the history of the institution – were welcomed for the academic year. Vocational weekends and days of recollection brought more potential candidates to the seminary annually. The

1960s saw the building filled to capacity and at times the deacons' class had to be accommodated in a choir area to the side of the sanctuary during liturgies.

The Chapel

The heart of the seminary has always been the chapel, with its distinctive golden icon screen, *baldachino* and intricate stained glass windows depicting the life of Saints Cyril and Methodius. With the stillness of its icons, the aroma of incense, and its prayerful atmosphere, the chapel has always exerted a peaceful but powerful formative influence on seminarians and provided a calm haven where decisions have been made, renewed, and confirmed.

Winds of Change

After the Second Vatican Council, the winds of change that coursed through the Church also blew through the seminary. For a brief two-year period (1967-1969), the theology department was closed. Challenged to rediscover the deep roots of tradition, the seminary sought to immerse itself more completely in authentic Byzantine theology and spirituality. Seminary journals such as *The Dome* and *Philokalia* were produced and published in the seminary print shop to showcase student theological work and chronicle life in the seminary. Meanwhile, new fields of study were added to the curriculum. Classes in catechetics highlighted the *God With Us* Byzantine catechetical series. Regularly supervised programs of field education and pastoral ministry were developed and a diaconal internship program was inaugurated.

In 1974, the seminary chapel was completely refurbished with new iconography written by Christina Dochwat, a Ukrainian émigré from Philadelphia, and was solemnly blessed at the annual Seminary Day in May. In 1975, the seminary celebrated its silver jubilee. The bishops of the Metropolia concelebrated the Divine Liturgy

with the priest alumni on May 5 to mark this milestone. In its first 25 years, the Byzantine Catholic Seminary saw the ordination of 166 men to the priesthood for ministry in the Metropolia.

The next decade brought many structural renovations at the seminary. The library was expanded and equipped with more areas for reading and work. Computers were purchased for student use. Pastoral seminars brought in an array of speakers to enhance the academic and formational programs. In 1981, Archbishop Stephen Kocisko established an endowment fund on the 40th anniversary of his priestly ordination and the 25th anniversary of his ordination to the episcopate.

Illustrative of the seminary's formation program was this report carried in a Pittsburgh newspaper in conjunction with an Open House held at the seminary on Seminary Day – May 1, 1983:

Their rooms look much like dorm rooms at any college, with stereos, individual decorating touches and mementos from home. The men joke and laugh as they go about their studies and chores.

The seminarians study theology for four years after they complete their college studies. Collegians attend Duquesne University, La Roche College or Community College of Allegheny County for their academic studies and the theologians take their classes at the seminary.

Their schedule includes daily liturgy, breakfast, and classes until 3 p.m. The rest of the afternoon is free until 5:15, when they gather for 15 minutes of individual spiritual reading in the chapel. After dinner, the seminarians meet again in the chapel for night prayers and a twice-weekly conference with the spiritual director. Evenings are for studying the scripture, patrology, moral theology, liturgical



Faculty and Seminarians 2016

Source: ABCS

chant, Canon law, church Slavonic, church Ruthenian and liturgy courses required. A class in homiletics (preaching) also is offered.

Wednesdays are free from noon until 8 p.m. and Saturday mornings are given to chores – they do all the house cleaning.

A TV room, weight room and bowling alley provide opportunities for recreation and an extensive library includes a rare book collection.³⁰

Despite a noticeable decrease in enrollment from the cramped conditions of the 1960s, a steady stream of candidates from around the country – including the later formed eparchies of Passaic (New Jersey), Parma (Ohio), and Van Nuys (California)³¹ – continued to emerge from the seminary to serve the Byzantine Catholic Church in America. During the 1980s and early 1990s, the seminary strengthened connections with the churches in Presov and Uzhorod by providing support for their seminarians as Communist rule weakened. Following the fall of Communism and the break-up of the Soviet bloc in 1989 and succeeding years, the suppressed Byzantine Catholic Church in Central and Eastern Europe re-emerged with a vigor that surprised many. Some seminarians from this re-emergent European Church were sent to Pittsburgh for formation.

In anticipation of the 50th anniversary of the establishment of the seminary, the Council of Hierarchs established a Seminary Advisory Council. This group of talented and highly energetic laity, clergy, and religious worked to build up and promote the seminary. High among their original priorities was accreditation of the seminary, a process that was successful.

Since 1998, the seminary has hosted academic classes for the Deacon Formation program and the Metropolitan Cantor Institute. The Archeparchial Office of Religious Education has sponsored other events at the seminary. In addition, classes have been opened to off-campus students, and each year a number of clergy as well as religious and laity have taken advantage of the opportunity to continue their education at the seminary.

In 2000, its 50th anniversary year, the seminary was the recipient of a generous grant to underwrite an annual scholarly lecture that would further the purpose of the seminary as a center of learning for Eastern Catholic Churches while providing a platform for scholarly and ecumenical discussion with a wider theological audience. The SS. Cyril and Methodius Lecture Series was inaugurated at the conclusion of the seminary’s 50th anniversary year of celebration in the spring of 2001. The lecture series has continued to the present. See Table 1 with a list of the presentations.

Table 1: List of presentations for the SS. Cyril and Methodius Lecture Series, 2001-2017

Year	Speaker	Topic
2001	Rev. Archimandrite Robert F. Taft	Eastern Catholic Theology: Slow Rebirth after a Long and Difficult Gestation
2002	Bishop Kallistos of <i>Diokleia</i>	Orthodoxy and the Eastern Catholics: Problem or Opportunity?
2003	Rev. Thomas Hopko	Made Perfect Through Suffering ... On Christ’s Humiliation and Human Deification
2004	Rev. Joseph T. Lienhard, S.J.	The Plagues of Egypt, Spiritual Interpretation, and the Old Testament in the Church
2005	Professor Sebastian Brock	Two Syriac Saints for Today: St. Ephrem and St. Isaac the Syrian
2006	Professor Valerie A. Karras	Women in Byzantine Liturgy
2007	Rev. Paul McPartlan	The Promise and Challenge of Catholic-Orthodox Dialogue
2008	Rev. Dr. John Chrysavgis	Remembering Sacred Silence
2009	Rev. Robert G. Roberson	Catholic-Orthodox Relations: Hopes for the Future
2010	Very Rev. John H. Erickson	Baptism in the Eastern Christian Tradition: Ecclesial Context, Faith Content
2011	Dr. Robin Darling Young	Evagrius the Monk and the Care of Souls
2012	Dr. Lewis J. Patsavos	Canonical Challenges Facing the Orthodox Church in America
2013	Monsignor John A. Radano	The Continuing Reconciliation between Orthodox and Catholics: A Key to Ecumenical Progress in the 21 st Century
2014	Dr. Sister Vassa Larin	The Saints and the “Communion of Saints” in the Byzantine Tradition
2015	Dr. Scott Hahn	The Our Father as a Synthesis of the Pattern of Scripture
2016	Very Rev. M. Daniel Findikyan	The Mystery Hidden for Ages: An Eastern, Ecumenical Sacramental Theology
2017	Very Rev. Peter Galadza, Ph.D.	Vatican Guidelines for Church Music: Eastern Christian Prospects and Problems



Come and See Weekend 2016

Source: ABCS

These lectures were open to the public and many were preserved and made available on CD and video and through the seminary website (www.bcs.edu).

With a view to greater academic standing, the seminary sought and in 2003 was authorized by the Commonwealth of Pennsylvania to grant graduate degrees. Subsequently, in January 2008, the Association of Theological Schools granted accreditation to the seminary, approving its Master of Divinity and Master of Arts in Theology degrees.

In 2009, the Association of Theological Schools conducted an interim visit and provided recommendations that became an institutional Strategic Plan to carry the seminary into the future. The Seminary Board of Directors was restructured with an eye to greater diversity, goal development, cooperative planning, and a system of evaluation. The seminary’s financial status received greater priority, which resulted in an increase in its donor base as well as a documented path of steady growth. Thanks to generous donors, technological improvements included the installation of a Smart Classroom as well as enhancement of campus networking.

In 2010, the seminary graduated its first female student with a Master of Arts in Theology degree. In the same year, the seminary launched Byzantine Online, a distance-learning program.

The following year witnessed major physical improvements to the chapel, the library, and student rooms. The seminary also launched a program of priestly formation for married men. At the same time, academic requirements were reviewed and adjusted so that the seminary would remain in compliance with expectations of the Catholic bishops in the United States, the Association of Theological Schools, and the particular needs of the Eastern Catholic Churches in the United States. Tuition rates were adjusted to a per-credit system applicable to all students.

Pope Francis restored the faculty of Eastern Catholic bishops outside of the traditional Eastern patriarchal territories to admit married men to the priesthood according to the traditions of their respective Churches. Leonardo Cardinal Sandri, prefect of the Congregation for Oriental Churches, signed the decree on June 14, 2014. The rector observed to the secular press at that time:

It’s very clear to me in my works in vocations that God is calling married men to serve as priests. With the incredible maturity they have in being married, and fathers very often ... they have potential to be excellent priests.³²

The papal decree was viewed as the latest in a half-century of steps by Rome to reaffirm the Second Vatican Council’s 1964 declaration (*Orientalium Ecclesiarum*) that the Eastern Rites are “of equal dignity” with the Roman Rite.

In 2015, the seminary began to offer online classes for credit. These now include a Master of Arts in Theology (accredited through the Association of Theological Schools in the United States and Canada) that can be completed in five semesters, and a Certificate in Eastern Christian Studies that can be completed in two-and-one-half years. The objective of Byzantine Online is to produce exceptional leaders in Eastern Christian theology, scripture, and dogma – and offers flexibility to those who are not able to be physically present in Pittsburgh for academic courses that mirror the in-house seminary program.

SS. Cyril and Methodius Seminary observed the milestone of its 65th anniversary on October 16, 2015 by welcoming 20 young men for the annual weekend of prayer and retreat. The “Come and See” weekend of discovery was one of the most successful ever – a positive experience in the life of the seminary exhibiting its potential for allowing the Holy Spirit to enliven the call to ministerial service.

A program of Ongoing Formation was established in 2016 for priests, with a particular focus on the needs of priests seeking bi-ritual faculties, those on sabbatical, and those pursuing terminal academic degrees. A plan for making the seminary building more accessible to the physically challenged was also developed.

In 2017, the seminary became a member of the Washington Theological Consortium, which permits cross-registration in courses and provides access to the 2.5-million book library system of its member theological schools. The seminary welcomed 15 seminarians and 4 M.A.T. students at the opening of the fall 2017 academic year.

The Byzantine Catholic Seminary of Saints Cyril and Methodius – official seminary of the Byzantine Catholic Metropolitan Church of Pittsburgh – is open to all Eastern eparchies in North America. As the only free-standing, English-speaking, Byzantine Catholic seminary in the United States, it is uniquely positioned for the future – as the seminary serves as a center for studies and formation, and welcomes all those interested in growing in the theology and spirituality of the Byzantine Catholic tradition.

Rectors of the Byzantine Catholic Seminary of Saints Cyril and Methodius				
†			Most Rev. Daniel Ivancho	1950-1952
†	†	✠	Rev. Msgr. Nicholas T. Elko	1952-1954
†			Rev. Msgr. George Michaylo	1954-1956
†			Rev. George Bonchonsky (Acting Rector)	1956
†			Very Rev. John J. Kostival	1956-1958
†		✠	Most Rev. Stephen J. Kocisko	1958-1963
†			Very Rev. Msgr. Basil Smochko	1963-1966
†			Rev. Msgr. John Macko	1966-1969
†		✠	Rev. Msgr. Judson M. Procyk	1969-1973
†	†		Very Rev. Andrew J. Pataki	1973-1979
†			Most Rev. John M. Bilock	1979-1980
			Rev. Msgr. Raymond Balta	1980-1990
			Rev. Msgr. Russell A. Duker	1990-1995
			Very Rev. Archpriest John G. Petro	1995-2012
	†		Rev. Kurt R. Burnette	2012-2013
	†		Rev. George D. Gallaro (Acting Rector)	2013-2014
			Very Rev. Robert M. Pipta	2014-to date

† = deceased † = later became bishop ✠ = later became archbishop

Endnotes:

¹Father Ivan Mina, *The Ruthenian Catholic Church* (Pittsburgh: Catholic Historical Society of Western Pennsylvania, 1999), 4-5.

²Galicia is a historical and geographical region in Central/Eastern Europe that straddles the modern border between Poland and Ukraine. The area was named after the medieval city of Halych – the Latinized version of which is *Galicia*. During the period of immigration to America, most of Galicia was part of the Austro-Hungarian Empire.

³The apostolic exarchy (apostolic vicariate) became an eparchy (diocese) in 1963, and an archeparchy (archdiocese) in 1969. Its successive ordinaries were Basil Takach (1924-1948), Daniel Ivancho (1948-1954), Nicholas T. Elko (1955-1967), Stephen J. Kocisko (1967-1991), Thomas V. Dolinay (1991-1993), Judson M. Procyk (1994-2001), Basil M. Schott (2002-2010), and William C. Skurla (2012-to date).

⁴In 1885, Benedictine monks from St. Vincent Archabbey in Latrobe (Pennsylvania) formed a new monastic community in Chicago to work among Slovak and Czech immigrants and assumed administration of St. Procopius Parish. That saint became the patron of the new foundation. Over time, the monks established a high school, college, and seminary. In 1901, the schools moved to Lisle, about 30 miles southwest of Chicago; the abbey transferred there in 1904. St. Procopius Seminary opened in 1916 to train Benedictine and diocesan seminarians; it later closed in 1967. The college was renamed Benedictine College in 1971, and became Benedictine University in 1996. See Vitus Buresh, *The Procopian Chronicle: St. Procopius Abbey, 1885-1985* (Lisle, IL: St. Procopius Abbey, 1985), and *A Century of Benedictine Life 1865-1965: A Pictorial History* (Lisle, IL: St. Procopius Abbey, 1985).

⁵See Basil Shereghy and Athanasius Pekar, *The Training of Carpatho-Ruthenian Clergy* (Pittsburgh, 1951), 121-126.

⁶Basil Shereghy (ed.), *The United Societies of the U.S.A.: A Historical Album Compiled on the Occasion of the Seventh-Fifth Anniversary of the United Societies* (McKeesport, PA, 1978), 130.

⁷“Pastoral Letter” (February 15, 1949) in John Slivka, *Historical Mirror: Sources of the Rusyn and Hungarian Greek Rite Catholics in the United*

States of America, 1884-1963 (Brooklyn, 1978), 307-309.

⁸“Pastoral Letter” (June 14, 1950) in *ibid.*, 309-310.

⁹The Revised Plan of Watson Place was recorded in the Department of Real Estate of Allegheny County (hereinafter DREAC) in Plan Book Vol. 10, p. 62. The survey was necessitated due to the many lots of varying size, a vacated street, an abandoned alley, a relocated Perrysville Avenue, a widened Riverview Avenue, title to lots that had reverted to the Gusky heirs upon closing of the orphanage, and quitclaim issues.

¹⁰Deed from J. M. Gusky Hebrew Orphanage and Home of Western Pennsylvania to Greek Catholic Ordinariate United with Rome, dated June 13, 1950 and recorded June 22, 1950 in DREAC in Deed Book Vol. 3096, p. 492. While the deed recited consideration of \$1, the property was valued at approximately \$20,000.

The corporate name “Greek Catholic Ordinariate United with Rome” had been registered with the Commonwealth of Pennsylvania on January 15, 1936. Non-profit Articles of Incorporation were filed on March 11, 1936. The corporate name was changed on July 15, 1977 to “Metropolitan Archdiocese of Pittsburgh, Byzantine Rite” by Amended Articles of Incorporation.

¹¹Deed from Jacob C. Volkwein and Mary H. Volkwein, and Rudolph G. Volkwein to Byzantine Catholic Seminary of Saints Cyril and Methodius, dated July 20, 1950 and recorded July 25, 1950 in DREAC in Deed Book Vol. 3094, p. 659. This purchase included the “brick duplex building” known as Nos. 50-52 Riverview Avenue, with an accompanying brick garage. Subsequently, some additional peripheral properties were acquired in September 1950, June 1957, May 1960, and September 1962 to expand the seminary grounds.

¹²See the website of the Secretary of the Commonwealth of Pennsylvania appearing at: www.corporations.pa.gov (accessed October 10, 2017).

The officers of the Corporation were: Most Rev. Daniel Ivancho, D.D., President; Msgr. George Michaylo, S.T.D., Secretary; Rev. John K.

Powell, Treasurer. The Trustees were: Very Rev. Alexander Papp (Gary, IN), Very Rev. Nicholas Csopey (Wilkes Barre, PA), Very Rev. John A. Stimt (Passaic, NJ), Very Rev. Julius Gregassy, D.D. (Braddock, PA), Very Rev. John Kallok (Joliet, IL), and Rev. Nicholas Elko (Cleveland, OH).

¹³E. J. Hergenroeder (1890-1970) of Pittsburgh’s North Side had designed Annunciation School and Convent, North Catholic High School, St. Benedict Academy, and other buildings for Pittsburgh area Catholic parishes. See “E.J. Hergenroeder, Retired Architect,” *Pittsburgh Post-Gazette* (March 26, 1970), 27.

¹⁴Slivka, *Historical Mirror*, loc. cit.

¹⁵The original plan for temporary quarters called for use of the former Academy building at the Motherhouse of the Sisters of St. Basil the Great in Uniontown (Fayette County, PA). Bishop Ivancho’s purchase of two buildings adjacent to the new seminary in July 1950 and their speedy conversion to residential and educational use by the seminarians and faculty permitted opening of the seminary in temporary quarters in Pittsburgh. Shereghy, *The United Societies of the U.S.A.*, op. cit., 132.

¹⁶Slivka, *Historical Mirror*, op. cit., 312-313.

¹⁷At that time, Bishop Ivancho was resident in the Pittsburgh suburb of Munhall. Upon completion of the new seminary building, he took up residence in a house adjacent to the seminary, and the diocesan chancery relocated to the seminary site. “New Seminary,” *Pittsburgh Catholic* (October 18, 1951), 4.

¹⁸As quoted in Shereghy, *The United Societies of the U.S.A.*, loc. cit.

¹⁹The bishops in attendance were Daniel Ivancho (Pittsburgh-Ruthenian), Ambrose Senyshyn (Philadelphia-Ukrainian), Maksym Hermaniuk (Manitoba-Ukrainian), Neil N. Savaryn (Western Canada-Ukrainian), Isidore Borecky (Eastern Canada-Ukrainian), John F. Dearden (Pittsburgh-Latin), Edward F. Hoban (Cleveland), John F. O’Hara (Buffalo), John K. Mussio (Steubenville), George L. Leech (Harrisburg), Peter L. Ireton (Richmond), James M. McFadden (Youngstown), John P. Tracy (La Crosse), Emmet M. Walsh (Youngstown), and Henry T. Klonowski (Scranton). The abbots attending were Theodore G. Kojis, O.S.B. (St. Andrew Abbey, Cleveland) and Denis Strittmatter, O.S.B. (St. Vincent Archabbey, Latrobe).

²⁰Shereghy, *The United Societies of the U.S.A.*, op. cit., 134.

²¹“Byzantine Rite Seminary Blessed; 15 Bishops Here,” *Pittsburgh Catholic* (October 25, 1951), 1, 8. Bishop Dearden’s sermon was printed as “Byzantine Rite Catholics in America,” *Pittsburgh Catholic* (October 25, 1951), 3.

²²The famed Rambusch Decorating Company was then at the pinnacle of its success in decorating more than 1,000 Catholic churches and public buildings. See Charles Dana Linn, *Rambusch: Four Generations of an American Family Company* (New York: Rambusch, 1999); Sigurd Rambusch, *A History of the Rambusch Family* (New York: Rambusch, 1965); Melody Peterson, “Viggo F. E. Rambusch, Dean of Church Architects, Is Dead,” *New York Times* (December 30, 1996).

²³“Consecration of New Chapel Set Tomorrow: Byzantine Bishop to Offer Liturgy on Northside Site,” *Pittsburgh Post-Gazette* (May 17, 1952), 4.

²⁴“Byzantine Rite Catholics to Dedicate New Chapel: Bishop Daniel Ivancho to Preside at Colorful North Side Ceremony,” *The Pittsburgh Press* (May 17, 1952), 5.

²⁵“Greet Rite Library Will Be Dedicated by Papal Delegate,” *The Pittsburgh Press* (May 10, 1953), 22; “Papal Delegate Conducts Anniversary Rites Here,” *Pittsburgh Post-Gazette* (May 18, 1953), 17. Prelates attending – in addition to Arbp. Cicognani and Bishop Ivancho – were Isidore Borecky of Toronto, John F. Dearden of Pittsburgh, John Mark Gannon of Erie, and Hugh L. Lamb of Greensburg,

²⁶“Patron Saints of Greek Rite to be Honored: Thousands Expected at Seminary for Annual Celebration,” *Pittsburgh Post-Gazette* (May 15, 1954), 4.

²⁷“16,000 See Bishop Sheen,” *Pittsburgh Catholic* (May 19, 1955), 1-2. Sheen acknowledged that while he was not familiar with the Byzantine liturgy or language, he did not feel that he was a stranger or an outsider. Rather, “two things exemplify the unity that exists between the Eastern Rite and the Western Rite: the Eucharist and the Papacy [the pope as successor of St. Peter].” Several photographs of the event appear in that issue of the *Catholic*, at 9.

²⁸“Eight Ordained by Byzantine Church Here,” *Pittsburgh Post-Gazette* (May 21, 1956), 11.

²⁹“8 Ordained as Byzantine Priests Here,” *Pittsburgh Catholic* (May 24, 1956), 3; “Eight Ordained by Byzantine Church Here,” loc. cit.

³⁰Virginia Miller, “Seminary to Hold Open House,” *North Hills News Record* (April 26, 1983), 15.

³¹The eparchy of Passaic was established in 1963, the eparchy of Parma in 1969, and the eparchy of Van Nuys in 1981. Van Nuys became the Eparchy of the Holy Protection of Mary of Phoenix in 2009.

³²Rev. Robert M. Pipta, as quoted in Peter Smith, “Eastern Catholics Rejoice in the Restoration of Married Priests,” *Pittsburgh Post-Gazette* (February 8, 2015), appearing at the website: www.post-gazette.com (accessed October 10, 2017).

ST. NICHOLAS CHAPEL



St. Nicholas – the 4th century Greek bishop and saint, famed for his charity whose gift-giving gave rise to Santa Claus – is the patron of the Byzantine Catholic Church in the United States. He is also patron of the Greek Catholic Union (GCU), the oldest fraternal benefit society for Rusyn immigrants and their descendants. Founded in 1892, the GCU promotes unity, education, and assistance for its members. The society was headquartered for most of the 20th century in Homestead, the heart of Pittsburgh’s steel valley. In 1987 it moved to Beaver, Beaver County.

The GCU historically has had a close relationship with the Byzantine Catholic Church. Many local units, or “subordinate lodges,” grew out of the parishes and a spiritual advisor is one of the regular officers. Membership is limited to those of the Catholic faith (Byzantine or Latin Rite) of Rusyn or Slav descent, or their spouses.

GCU membership peaked in the 1920s at over 130,000 in more than 1,000 lodges. Current membership is over 40,000. In the 21st century, the GCU operates largely as an insurance organization with assets of over \$1 billion.

Adjacent to the GCU headquarters in Beaver is the Saint Nicholas Chapel that mirrors the churches in the homeland of the GCU’s founders, who came from the Carpathian Mountains in present day Slovakia and western Ukraine. The chapel is a New World re-creation, constructed of various hardwoods. It is open and free of charge. A Museum with Carpatho-Rusyn, Byzantine Catholic, and GCU historic artifacts is located on the chapel’s lower level. Reservations are required and may be made by calling the GCU at 1-800-722-4428. Sunday Divine Liturgy is celebrated at 10:30 AM. Pictures and additional information are available at the website www.gcuusa.com.

HISTORY OF THE IMMACULATE HEART OF MARY COLLEGIATE SEMINARY

James K. Hanna

“Candidates for the Spiritan life are a gift from God.

We accept them as such and welcome the ways in which they enrich the Congregation.” – Spiritan Rule of Life, #103

The Congregation of the Holy Ghost

The Congregation of the Holy Ghost – known today as the Congregation of the Holy Spirit (in Latin, *Congregatio Sancti Spiritus* which is abbreviated C.S.Sp. and follows each member’s name) and popularly referred to as Spiritans – is one of the oldest congregations (as distinguished from *orders*) in the Catholic Church. Father Henry J. Koren, C.S.Sp.,¹ in his book *The Spiritans: A History of the Congregation of the Holy Ghost*,² recalls the French roots of the Congregation: “It began in 1703, and after attaining a first period of bloom during which it served the Church nobly throughout the greater part of the eighteenth century, it came close to utter destruction in the French Revolution of 1792.”³

Claude-François Poullart des Places (1679-1709), a wealthy Breton lawyer-seminarian, established the Congregation in Paris in 1703. He was especially devoted to poor students desirous of becoming priests. Ordained in 1707, he died two years later. The Congregation’s initial focus on the poor soon developed into a missionary role. In the ensuing years its members became missionaries to China, India, Africa, as well as North and South America. Its seminary was suppressed in 1792 during the French Revolution. While restored after the revolution, the Congregation faced extinction.

Restored in 1804, but kept weak by recurrent persecution, criticized by all and vilified by many, it valiantly strove to continue its task in the first decades of the nineteenth century. This dark era ended and the tired society felt a burst of new life when the Venerable Francis Libermann and his confreres entered in 1848.⁴

The above excerpt from one of Father Koren’s histories of the Congregation⁵ introduces Father Francis Libermann, a convert from Judaism, who had established the Congregation of the Immaculate Heart of Mary in 1842.⁶ Libermann had men but no field of work. The Holy Ghost Fathers had work but few men. Rome directed Father Libermann and his *confreres* to join the Holy Ghost congregation in 1848.

Revitalized by the entrance of Libermann – who was dubbed the “Second Founder of the Holy Ghost Fathers” – the Congregation of the Holy Ghost focused on missionary activity throughout the world, especially on the African continent. However, according to Koren, “there is another large field of activity in which Libermann’s sons had already begun to function during his life and under which the rule of his successors acquired to an ever increasing importance, viz., educational and social works.”⁷

The Holy Ghost Fathers Arrive in Pittsburgh

It was this focus on educational and missionary works that prompted the Holy Ghost Fathers to set down roots in Pittsburgh

– and those first fathers were both Germans and Alsatians.⁸

Father Joseph Strub (1833-1890),⁹ superior of the German province of the Holy Ghost Fathers, and all members there were exiled in 1872 – under the pretext of their affiliation with the Jesuits¹⁰ – by Otto von Bismarck, Imperial Chancellor of the German Empire. Bismarck had inaugurated a *Kulturkampf* (culture struggle) against the Roman Catholic Church, which he perceived as a social and political threat.

Strub and five other priests came to America and briefly settled near Cincinnati, Ohio. In March of 1874, about six weeks after their arrival, Father Strub and two of the priests, Father Francis Schwab and Father James Richert, moved to Pittsburgh after learning of the demand for German priests – a demand occasioned by the growth of industry in Western Pennsylvania that attracted the migration of Europeans to the area.¹¹

The move from Ohio was influenced by a visit Father Strub had made to Pittsburgh Bishop Michael Domenec. This fortuitous visit was reported thusly:

This saintly prelate received him with open arms. As the chronicler reported, it all seemed very providential. As Father Strub sat before the Bishop’s desk, he looked up and saw that the episcopal coat of arms bore the device: “Come Holy Ghost.” Right then and there, Father Strub felt at home.¹²

Writing more than a century later, another historian explained what happened next: “In April of 1874 Bishop Domenec invited Father Strub to serve as rector of St. Mary’s Church in Sharpsburg.”¹³ Domenec had hoped that a college for young Catholic men would be opened in Sharpsburg. However, the plans went awry when, in 1876, the newly created Diocese of Allegheny City (whose territory included Sharpsburg and St. Mary’s parish) was carved away from the Diocese of Pittsburgh.¹⁴

Bishop Domenec left Pittsburgh to become the ordinary of the newly created diocese, and quickly became embroiled with Bishop John Tuigg of Pittsburgh over the responsibility of the old diocesan debt, and went to Rome to plead his case. He resigned – and died! – before he could return.¹⁵

The Holy See concluded that a mistake had been made in creating the new diocese and it was placed under the administration of the bishop of Pittsburgh in 1877, and the see suppressed and its territory reunited with the Diocese of Pittsburgh in 1889.¹⁶

In 1878, Bishop Tuigg granted permission to Strub to establish a college “in the center of town despite the fact that four previous attempts to establish a Catholic college in Pittsburgh had failed miserably.”¹⁷ Strub was to prove successful in his efforts, as the following indicates:

Pittsburgh’s College of the Holy Ghost was able to report that the number of its students had risen to more than one hundred and fifty. It was then that the construction of a permanent building was undertaken on a low hill in the center of town. The cornerstone laying appears to have been a major event in the history of the city; twenty-five thousand people are reported to have come to attend the ceremony. This was the college that was destined to develop later into the institution of higher learning known as Duquesne University.”¹⁸

While attention was focused on the successful establishment of the college, the Holy Ghost Fathers did not ignore the development of their own congregation. In the late 1870s, the Fathers established a junior scholasticate for aspirants to the Congregation of the Holy Ghost, located on Wylie Avenue, near the new college in Pittsburgh.¹⁹

- The Collegiate Seminary is Imagined and Realized**
- The congregational historian outlined the establishment of Holy Ghost seminaries in the United States in the ensuing years:
- 1897: A novitiate and senior seminary at Cornwells Heights near Philadelphia.
 - 1905: A junior seminary at Cornwells Heights (to which Pittsburgh aspirants transferred in 1908 after the completion of a new building at Cornwells).
 - 1910: A senior seminary known as Ferndale at Norwalk, Connecticut.
 - 1922: Novitiates in Ridgefield (Connecticut), Richmond (Virginia), and Glenwood Springs (Colorado).
 - 1951: A junior seminary in Ann Arbor, Michigan.²⁰

The next seminary to be established after Ann Arbor was Immaculate Heart of Mary Collegiate Seminary in Bethel Park, although talk of the Pittsburgh area seminary had surfaced much earlier:

As early as 1934 the provincial council had approved the establishment of a collegiate seminary in the Pittsburgh area. Its students would attend Duquesne University and earn academic degrees there. Lack of money during those depression years and the difficulty of finding suitable accommodations had prevented the execution of that decision.²¹

Twenty years after the aforementioned provincial approval, Provincial²² Father Francis H. McGlynn²³ moved concept to reality as plans were developed for construction of a newcollegiate seminary in the Pittsburgh area.²⁴

On December 20, 1955, the president of Duquesne University,

Father Vernon F. Gallagher,²⁵ wrote to Francis E. McGillick, Sr.²⁶ (an East Liberty real estate dealer) reminding him of a conversation the latter once had with Father James P. Logue, who was an alumnus of the Holy Ghost Fathers’ Duquesne Preparatory School and pastor of St. Thomas More in Bethel Park where McGillick owned substantial property.²⁷ In that conversation, McGillick had expressed an interest in donating land for the purpose of educating young men for the priesthood.²⁸

Father Gallagher’s letter noted the following:

For some time our provincial superior has wanted to establish a seminary in the Pittsburgh Diocese so that students might come in to Duquesne University for their college classes. Bishop Dearden’s permission was secured with the proviso that it not be established in the North hills where so many Catholic institutions of a tax-exempt nature are situated.

For a while we searched for an old estate with a building large enough to house the seminarians. It has proved impossible to find such a property and the provincial authorities now feel that it will be necessary to build. The problem at present therefore is to find a parcel of land on which to place a structure. Because of our limited resources, the cost of the building added to the cost of acreage began to look as if it was going out of reach.

At this point, Father Logue mentioned that you had once offered to give land for seminary purposes. If you are still so inclined, may I suggest that you consider our situation?”²⁹

His memory sufficiently jogged by Gallagher’s letter, McGillick offered the Congregation nearly 40 acres of land in the borough of Bethel Park³⁰ (today, the Municipality of Bethel Park) in southern Allegheny County, bordering Peters Township in Washington County.

On March 27, 1956, Father Gallagher, accompanied by Father Joseph Duchene, C.S.Sp., visited Bethel Park to evaluate the property and a survey and title search were completed on May 15, 1956.³¹ The property of 36.156 acres was conveyed to the Congregation of the Holy Ghost and of the Immaculate Heart of Mary by a deed recorded on August 21, 1956.³²

On October 1, 1956 Father McGlynn acknowledged the donation of the land for construction of the new seminary, and on October 8 an agreement was signed between the Holy Ghost Fathers and the architect, O’Connor & Kilham of New York City. This firm had previously been engaged for the construction of Assumption Hall on the Duquesne University campus in 1953.³³ The George A. Fuller Company was selected as the general contractor.³⁴ Groundbreaking was scheduled for March of 1957 with the expectation that the building would be enclosed by the fall. The cost



Francis E. McGillick
Source: *Prominent Men of Pittsburgh and Vicinity* (1914)

was initially estimated to be \$800,000.³⁵

Congregational historian Henry Koren noted in his book, *The Spiritans*: “To facilitate the pursuit of academic degrees, a new collegiate seminary is presently to be constructed in Bethel Boro near Pittsburgh, Pennsylvania. Its students will reside there and follow courses at Duquesne University.”³⁶

A May 15, 1957 press release announced the coming construction of the seminary:

Bordering Allegheny and Washington counties between McMurray and Library roads, the two story split-level quadrangle shaped building will be erected on a 35 acre property donated to the Holy Ghost Fathers by Francis E. McGillick, retired East Liberty real estate broker and banker. Architects R. B. O’Connor and F.W. Kilham, Jr., of New York, designed the building. Cost of construction, to be brick with stone facing, is estimated at \$750,000.³⁷

The press release described the facility as consisting of

[C]ells for 60 seminarians, the Rector of the seminary and the bursar, two Holy Ghost Brothers and two guest rooms. Facilities include four combination classrooms and libraries, a dining room, a community room, recreation room, kitchen and pantry, infirmary and temporary chapel which will permit later expansion of the dining and community rooms.³⁸

The release further stated the facility was “‘intended for seminarians of college age and to eliminate duplication of facilities in the Holy Ghost Fathers’ seminaries in Cornwells Heights, Pa., and Norwalk, Conn.”³⁹

As for the relationship with Duquesne University, the press release noted that seminarians assigned to the facility would commute to the university in Pittsburgh where they would take the full Bachelor of Arts program with a major in philosophy. The press release also noted:

The move is also planned to prepare future Holy Ghost missionaries for the expanding educational program of the Catholic Church in Africa. The Province of the United States at present is in charge of the Diocese of Moshi, in Tanganyika, East Africa, where, according to latest statistics, there are 117,305 Catholics in a population of a mere 600,000.⁴⁰

At that time there were 57 American Holy Ghost missionaries (55 priests and two brothers) in the Diocese of Moshi administering 91 missions, 86 primary schools, one secondary school, two teacher-training centers, 188 catechetical centers, five hospitals, 14 dispensaries, five orphanages, a senior and junior seminary for African candidates for the priesthood, a novitiate for African brothers and a novitiate for African sisters.⁴¹

Many of the *accontrements* for the new seminary came from other

Holy Ghost houses. The pews, crucifix and the Mary and Joseph statues came from a minor seminary in Ann Arbor, Michigan that had closed.⁴² The balance of the chapel was furnished largely through the generosity of Father Sylvester Doyle, pastor of St. Raphael Parish in Pittsburgh’s Morningside neighborhood. Since Doyle had just observed the December 20, 1959 dedication of a new modern church at his parish, furnishings from the old St. Raphael’s church were made available to outfit the new seminary.

As to the exterior of the seminary building, District 19 of the United Steel Workers of America donated funds to build the bell tower as a memorial to the late Philip Murray (1886-1952), the first president of the United Steelworkers of America. The union’s heavily Catholic membership and a personal relationship between the president of Duquesne University and the deceased union leader led to the donation of funds for the tower.”⁴³

The Seminary’s Eighteen-Year Lifespan

On July 1, 1960, Father Joseph R. Kletzel⁴⁴ was named rector of Immaculate Heart of Mary Collegiate Seminary, and Father Joseph A. Healy⁴⁵ was appointed Director of Scholastics. Though the building would not be ready for occupancy until November 15, Immaculate Heart of Mary Seminary opened in September with 24 students. The official dedication and blessing by Pittsburgh Bishop John J. Wright took place the following year, on August 27, 1961.⁴⁶

Secular media noted Father Kletzel’s appointment and stated that the desire to educate seminarians at Duquesne University was “an application of the recommendation by the late Pope Pius XII that aspirants for the priesthood be educated in an environment of closer contact with their contemporaries.”⁴⁷

The new rector, Father Kletzel, used the November 1960 issue of the congregation’s bi-monthly publication *Our Province* to answer the many questions about the seminary that had been raised by Holy Ghost Fathers, seminarians, and the general public:

Since announcing the opening of a new seminary in the Pittsburgh area we have been asked many questions. When are you going to move in? My only answer is “soon.” We are hoping that by the time you receive this we will have moved into the new quarters.

Where is the building located? It is on the south edge of Allegheny County, off the Orange belt, about a mile west of the town of Library, approximately 16 miles from downtown Pittsburgh. Our address will be:

6230 Brush Run Road
Bethel Park, Pa.
Tennyson 5-0102

How many will it accommodate? There are living quarters for 60 scholastics besides those for staff and visitors. At present we have two fathers, Kletzel and J. Healy, one brother, Matthew, and 24 scholastics.

Where have they been staying? Since their arrival from Ferndale on September 15 we have been indebted to the

IMMACULATE HEART OF MARY COLLEGIATE SEMINARY



Philip Murray Dedication Plaque

Source: James Hanna



Architect's Rendering of IHM Seminary

Source: ACHSPUS



Seminary Bell Tower

Source: James Hanna



Seminary Under Construction 1961

Source: ACHSPUS



Aerial View of IHM Seminary 1961

Source: ACHSPUS



Completed Seminary

Source: ACHSPUS

Duquesne University community of the Holy Ghost Fathers for temporary quarters at the University. Dormitory, study, and feeding facilities have been provided on the first and fifth floors of the Administration Building. A bit rugged, but we are all surviving.

What is their program? The four college years have been taken from Cornwells and Ferndale and centered in Bethel Park. The present group represents the freshman, sophomore, and junior classes. Next year the fourth class will be added. They are following a seminary program of studies arranged according to the usual pattern of classes as taught at the University. They are not segregated groups. This means that they are competing with the ordinary lay student as well as among themselves. It is our hope that this will serve as a stimulus to bring out the best that is in them. This provides motivation not only for achievement but also excellence.

How will they get to class? We have acquired station wagons for transportation from Bethel Park to the University. The present schedule has the boys commuting five days a week. Adjustments may be made at a later date.⁴⁸

Father Kletzel concluded with a subtle solicitation: “Gifts and donations for the seminary are still being accepted. This offers a fine opportunity for establishing memorials. Do you know anyone looking for a place to spend some loose cash?”⁴⁹

The following summer (August 1961), Father Healy wrote in *Our Province*:

We feel more a part of the Province now that “Bethel Park” means more to many of the confreres than just a place near Pittsburgh.

We have “opened house” to the priests and people of the Bethel Park area and plan soon to welcome those of

our own parishes in the Pittsburgh district. Father Hayes and a busload of altar boys from St. Ann’s, Millvale have already explored the building and property.... Final preparations are under way for the official dedication on Sunday afternoon, August 27th.⁵⁰

Bishop John J. Wright was the celebrant for the official Dedication Ceremony held August 27, 1961. Diocesan priest Father Daniel H. Brennan served as Master of Ceremonies. The dedication began at 4:00 P.M. with the blessing and sealing of the cornerstone and blessing of the building. This was followed by the blessing and placing of the crucifix and procession of the clergy to the chapel, named St. Francis Chapel and dedicated to the memory of the property donor, Francis E. McGillick, Sr. Provincial Father McGlynn delivered the sermon. The ceremony concluded with Benediction of the Most Blessed Sacrament.⁵¹

Immaculate Heart of Mary Seminary operated as a collegiate seminary for 18 years, from 1960 through the 1977-78 academic years with the enrollment peaking at 46 in 1962, and declining to three in 1978.⁵²

On August 24, 1978, Provincial Father Philip Haggerty and the Provincial Council decreed that the three remaining scholastics attending Duquesne University would be housed in the former St. Josaphat Convent at 2304 Mission Street in the South Side of Pittsburgh for the 1978-79 academic year. St. Josaphat’s parish school had closed in 1969 when the Felician Sisters withdrew, leaving the convent vacant and available for re-use. The short distance between the former convent and the university (via the Tenth Street Bridge and the Armstrong Tunnels) reduced travel time to a few minutes, rendering the site very convenient.

These changes marked the concluding phase of the seminary formational program that had been conducted under the supervision of the priests listed in Table 1.⁵³



Dedication Announcement

Source: Pittsburgh Catholic (August 17, 1961) ACHSPUS



Seminarians board bus to Duquesne U. for classes 1960s

Source: ACHSPUS

Table 1: Immaculate Heart of Mary Collegiate Seminary Leadership, 1960 to 1979

Immaculate Heart of Mary Collegiate Seminary — Leadership		
Academic Years	Superior	Director of Scholastics
1960-1966	Rev. Joseph Kletzel, C.S.Sp.	Rev. Joseph Healy, C.S.Sp.
1966-1968	Rev. Joseph Kletzel, C.S.Sp.	Rev. Joseph Maroney, C.S.Sp.
1968-1971	Rev. Norman G. Hannahs, C.S.Sp.	Rev. Joseph Maroney, C.S.Sp.
1971-1975	Rev. Norman G. Hannahs, C.S.Sp.	Rev. Norman G. Hannahs, C.S.Sp.
1975-1978	Rev. Donald Nesti, C.S.Sp.	Rev. Donald Nesti, C.S.Sp.
1978-1979	Rev. Edward Vikauskas, C.S.Sp.	Rev. Edward Vikauskas, C.S.Sp.



Holy Ghost Officials and Seminarians at IHM Seminary 1966.

Front Row (L to R): Fr. Vernon Gallagher (Provincial, Eastern U.S. Province), Fr. Francis Fitzgerald, Fr. Francis Trotter (Provincial, Western U.S. Province), Fr. Joseph Kletzel, Fr. Joseph Maroney, Brother Baldomir Hermanns

Source: ACHSPUS

Spiritan seminarians attending Duquesne University continued to reside at the former convent on the South Side through 1981. In 1982-83 they resided at either of two locations: (1) the former Immaculate Heart of Mary convent, located at 3029 Paulowna Street in Polish Hill – the parish was staffed by Holy Ghost Fathers and convenient to the university, or (2) Laval House on the campus of Duquesne University.⁵⁴

The Bethel Park facility would be repurposed. Following closure of Immaculate Heart of Mary Collegiate Seminary, the Provincial Council authorized the use of the former seminary building for retreats, prayer meetings, *cursillos*, and other gatherings of an ecclesiastical nature.⁵⁵

Challenging Times

The present author spoke with Father Donald Nesti⁵⁶ who had been both Superior of the community and Director of Scholastics at the seminary from 1975 until its closing in 1978. Asked about the relatively short period during which the seminary operated, Nesti replied:

They thought they were going to get a lot of vocations, but it was precisely at that time the Vatican Council came along and all the upheaval following that. Not because of the Council, but because the Council was trying to get in touch with the movement of the world, how the church is related to the world, and what does it mean to be church related to the world.

And then we had the madness of the sixties in this country, culturally. I remember it very vividly because I was in the seminary at that time in Connecticut where we had our other seminaries.⁵⁷

Regarding the early history of the seminary that preceded his arrival, Father Nesti shared these observations:

They had a sizeable number of seminarians at the time, maybe thirty and the upheaval of the culture affected also the life of the seminarians and the change and approach to formation. Fr. Healy [Director of Scholastics 1960-1966] brought his approach to formation, which was very farsighted; he was looking ahead; he had a good sense of how people developed with the youth of the time being swept up into this cultural tsunami; it was very difficult to handle that; this was the Sixties.⁵⁸

By 1968 the future of the seminary was already a concern. A document titled *Report of the Seminary Fact-Finding Committee on the American Provinces and Bethel Park* included the following statement: “Since Immaculate Heart of Mary Seminary opened in 1960, there have been 109 scholastics who have attended. Of those who have graduated from Bethel, 3 have been ordained. As of June, 1968 there is one scholastic in Theology.”⁵⁹ A chart⁶⁰ that recorded the number of seminarians who began each academic year accompanied the statement:

Year	Number of Scholastics
1960	24
1961	33
1962	46
1963	37
1964	32
1965	43
1966	33
1967	37

The report concluded:

After studying the data which was collected, this committee concludes, numerically speaking, that Immaculate Heart of Mary Seminary has not proven to be a successful program for supplying scholastics for Theology and the

Priesthood. We find that the average rate of loss per annum, 7.8 men, is a high figure when considered in reference to the total enrollment of a given year. Furthermore, this committee concludes that if this present rate of loss continues, its overall effect will be heavily felt by the American Province by 1977.”⁶¹

This 1968 forecast proved quite accurate as there were seven remaining seminarians in 1977 and only three enrolled at the start of the 1978 academic year.

Seminary Life at Bethel Park in the 1960s
During the period of uncertainty that was the decade of the 1960s, the scholastics maintained a normal collegiate seminary life that included extracurricular activities such as participation in the Duquesne University intramural football program and a local seminary basketball league, in which their team was known as “The Holy Ghost Scarecrows.”

A December 1967 mimeographed newsletter, titled *Bethel Newsletter*, provided a summary of the seminarians’ first season in the football league. ⁶²

The Scarecrows ended their first football season with a respectable 5-2 record, but most of us agree it was a disappointing season. We ran up five straight victories before dropping our last two games, and finished in second place in our division. After our first two victories, we clobbered the Scabbard and Blade 22-0. Then came the highlight of the season – the 7-0 shutout of the university champs, The Playboys.⁶³

Duquesne’s newspaper, *The Duke*, gave this write-up:

The Playboy Express has been temporarily derailed by the Holy Ghost Scarecrows who whitewashed them 7-0 in a bruising defensive battle. The Playboys employed their typical rough-house style in an effort to intimidate and demoralize their opponents into final submission. However, the Scarecrows were undaunted and unimpressed. The Scarecrows won the contest because they refused to engage in a free-for-all with the over-aggressive and over-enthusiastic Playboy team. They concentrated their energy and effort in an attempt to win football game rather than injure their opposition.”⁶⁴

Continuing the sports roundup, the newsletter covered the first game of the 1967-1968 basketball season: “Our first game in the seminary league was played against St. Fidelis Seminary on December 2. Being the only team in the league without a gym of our own, the 112-70 showing wasn’t all that bad.”⁶⁵

The newsletter also carried an article written by an anonymous



Bishop John J. Wright Dedicates Seminary (August 27, 1961)

Source: ACHSPUS

“member of the senior class” addressing an academic concern:

Certain caution must be exerted not to overemphasize the position of Latin and Greek to the extent that it dwarfs the other aspects of priestly formation. This is where we fail at Bethel. Classics are important for priests of the age in which we will work; but classics are only a part. Philosophy, theology, and other areas which enable us to understand and communicate with the Christian laity also should participate in the education of priests. Under present policy we are required to take four years of Latin and two of Greek, a total of thirty-six credits (the bachelor’s degree consists of 128 credits). Although some exceptions are now allowed, this means one-third of the four year program is devoted to classics despite the admonition of the dean’s office that no more than thirty-two credits be taken in any single field. Too great a specialization in one area results in an overview by warping the student’s perspectives.

With the exception of one semester of Greek, possibly one of Latin, all these courses fail to deal with any ecclesiastical material; they prepare the student for a profession in classics – not quite our aim!

Consequently I believe that the present program should be restudied selecting the efficacious values of our tradition and join them to the Vatican II documents. The position of classics in the Church has changed since Bethel was founded in 1960; yet we do not reflect this change.”⁶⁶

The 1960’s saw the seminarians involved in nearby parishes and elsewhere. For example, principal activities in 1966 included:

- Christian Family Movement (various parishes),
- Visitations to St. Joseph House of Hospitality in the Hill District,

- Annual Christmas Caroling (various locations),
- Mission Collection Program,
- Teaching CCD courses at St. Benedict the Abbot Parish in Peters Township (beginning in 1964), and
- Teaching CCD courses at St. Louise de Marillac Parish in Upper St. Clair (beginning in 1965).⁶⁷

The same year that the *Report of the Seminary Fact-Finding Committee on the American Provinces and Bethel Park* was issued (1968), Father Norman G. Hannahs, C.S.Sp., succeeded Father Kletzel as seminary rector. “Fr. Hannahs had been in a parish and he had been vocation director; he was a very good man, and he came here to try to bring some calm into the situation. It was a tension everyone was experiencing in formational programs, not just here, but every place,” Nesti remarked of this appointment.⁶⁸

Recollections of a 1970s Seminarian

One of those entering the seminary during this somewhat turbulent time was James McCloskey. As of this writing, Father McCloskey is the Senior Advisor to the President for Strategic Initiatives at Duquesne University. McCloskey spoke with the present author about his collegiate experience at Bethel Park, recalling:⁶⁹

It was a large operation my first two years there (1970-1972). We filled most of the space there and it operated like a well-oiled machine.

We had approximately 40 seminarians, divided into two groups. The majority had entered from high school, first went directly to a novitiate in Connecticut where they completed a one-year novitiate, took temporary vows, and then came to Bethel Park.

I entered with five other seminarians, and I believe this was the first year that this was the case that we did not go directly to the novitiate; we went to what is now called the ‘pre-novitiate’, the philosophy program at Bethel Park. So there were two groups there – those who had professed vows, and those of us who did not.

We lived the same lifestyle and it was a very traditional seminary format. We had what was called oblation shortly after entering.

I entered in August of 1970, and on October 2, which is the feast of Claude des Place we had a ceremony at the Duquesne chapel where we received the habit of the congregation, the rosary of the congregation, and a mission cross. We made a public act of oblation; what it really amounted to was an entrance into what was traditionally called the postulancy. The six of us were postulants. We lived and dressed as the other seminarians did but we did not have vows as the others did.

McCloskey expanded on the seminarians’ daily routine:

We followed the traditional rule in Bethel Park: an early rising, lauds, Mass, and breakfast together. On a regular day, we commuted to Duquesne by vans. We had a designated place on campus in the Administration Building where we

could study during the day; it was just for the seminarians of the Congregation. We returned late afternoon; prayed vespers and had dinner together, followed by some manual labor and then compline.

When we were in the house we all wore the habit, which was a cassock with a black cincture. During the day when we were at Duquesne we wore black pants, black shoes and socks, white shirt, black tie and a gray blazer that had a “C.S.Sp.” badge sewn on the jacket.

Diocesan seminarians from St. Paul who attended Duquesne wore similar uniforms so they were also identifiable by their garb, but they were much more numerous and their jacket was green. And they were popularly called “the Greens.”

For recreation, we had an outdoor swimming pool on the property and outdoor tennis courts, and a formal relationship with St. Paul Seminary. Once a month there was a recreational trip to St. Paul’s to use their swimming pool or to see a film with the diocesan seminarians.⁷⁰

At Bethel Park the scholastics were assigned various jobs to assist in the day-to-day operation of the facility. Father McCloskey reflected on one of his assignments:

My first job was as a “regulator,” a job people dreaded. I had a hand bell and my job was to wake everyone up in the morning, going through the hallways ringing the bell at 5:30 starting on the first floor with the priests and brothers. The second floor was where all the seminarians lived.

He also elaborated on the routine followed at evening meal time:

The dining hall was arranged in such a way that filled up the space and looked monastic. There was a very large Crucifix on one wall below which was a table that we called “the Fathers table.” Father Hannahs sat in the middle with a bell, next to Father Walsh and Father Gilligan.

We would come out of the chapel after vespers and stand in our designated places until Father Hannahs rang the bell, then we would all turn and face the crucifix and pray grace in Latin.

There was always someone whose job it was to read aloud to us. We read for the first portion of meal. Then Father Hannahs would ring the bell and we could have conversation. It was very monastic; but after my second year when the numbers declined we lost many of those traditions and mealtime became more informal, much more casual.⁷¹

McCloskey then recalled the emphasis on liturgical music in the formation of the seminarians:

The last prayer of the day was always the Salve Regina in Latin, though the liturgy was celebrated in the vernacular at the time, and most of the prayers were in English.

We had weekly music practice every Friday afternoon. When I entered there was a professed seminarian, Michael

Conn, a professional musician who I apprenticed with my first year. He would play the organ and direct the whole community. There was song at every celebration – lauds, vespers, and compline and of course, Mass. We sang the entire Mass.

Asked about Gregorian chant, McCloskey recalled,

We had some, but not much. That was a sad thing because the Holy Ghost Fathers had a history in chant. The congregation had a history of having seminarians trained in Gregorian chant. In fact the monks at St. Joseph Abbey in Spencer, Massachusetts told me that they used to send monks to Ferndale to be trained by the Holy Ghost Fathers.⁷²

Asked about the academic rigors, McCloskey shared:

It was very interesting. We were required to major in philosophy and took the majority of philosophy courses in Bethel Park, taught by Fr. Gerald Walsh. He taught us logic, epistemology, survey courses of ancient medieval history, ancient and medieval philosophy, modern philosophy, Thomism; so we took an average of 18 credits with him. We took additional courses in philosophy at Duquesne. We were required at the time to take extensive courses in classical languages. I believe I took four years of Latin and two years of classical Greek. Because there were so many seminarians in those classes it was often geared towards biblical study – Biblical Latin and Greek.

Father McCloskey made note that the seminary was comprised of both postulants and those who had professed vows:

On a day-to-day basis there was little difference between the vowed seminarians and the postulants. But there were moments when the difference was really serious. For instance, the Congregation was deciding on a change in its theological center from what had previously been the “motherhouse” of the Spiritans in Connecticut, at a place called Ferndale. In the end, they decided to send the seminarians to Chicago to the Catholic Theological Union.

My recollection is that they set up a search committee that included only the professed members of seminary at Bethel Park who investigated a number of options including St. Charles Borromeo in Philadelphia, the Josephinum in Ohio, as well as the Catholic Theological Union. It was a hotly contested decision. The provincial at the time was Fr. Charles Conyers who was a canon lawyer and had worked in Rome at the General Council and it was he and his council who made the decision but there were times, for example, when only professed members would be invited to participate in consultation on things like that.

After my first year, a very large group of seminarians completed their degree and moved on to the new theological so we went from approximately 40 in the spring of 1971 to a few more than 20, and by the fall of 1972 it was in its teens and so began the dramatic decline.

Another Bethel Park seminarian in the 1970s was Father Jeffrey Duaime, who currently serves as Provincial of the U.S. Congregation. He summarized his collegiate experience for the present author:

The two years that I spent at Bethel as a seminarian were very fruitful. The experience of discerning my Spiritan vocation in such a beautiful setting while taking classes at Duquesne was enriching and fulfilling. There were only nine students my first year and five the second year, but we formed close bonds and deepened our sense of where God was calling us through a common prayer life and a simple community life. Keeping the property clean and living in such a large institution was challenging, but we enjoyed the peaceful and prayerful setting.⁷³

Remembrances of Bethel Park’s Last Superior and Director of Scholastics

In 1975 Father Donald Nesti was appointed to succeed Father Hannahs at Immaculate Heart of Mary Seminary. He reminisced with the present author about the community:

I was at the time, 36 years old, and it was a very difficult time. I had Fr. Ed Wilson, who was the bursar. Fr. Walter van de Putte was in his 80s at the time, a great scholar; he had translated the letters of Fr. Libermann and put together a wonderful handbook on prayer, which is still published today. He was a wonderful holy man. We had Brother Matthew Malloy who took care of all the grounds and is the one who planted all the trees still along the driveway. He had come from Ireland, a wonderful holy man.

We also had Brother Baldomir Hermanns, a German brother, who was working in Nigeria and after the war oversaw the construction of the cathedral in Onitsha. On the fiftieth anniversary of that building he went back and the people welcomed him. He was known as “Iron Arm” in Nigeria. He was a great photographer and downstairs he had a photography lab. During World War II the priests were taken out and taken to a detention camp in Jamaica – and there was a whole group of German priests and brothers – and then they were taken out because of the intervention of Fr. George Collins, who was provincial in the 1940’s. They were taken out and integrated into the U.S. Province.

This was the little community that I was involved with here in my time. It was not an easy time simply because we were still experiencing the fallout of the cultural shift of the society and trying to understand what the Second Vatican Council implied and so much of what it meant for formation and so forth and many of the seminarians left at that point. Several continued on, including Fr. James McCloskey, Fr. Donald McEachin, and Fr. Jeffrey Duaime. I was here until they asked me to apply for the position of president of Duquesne University.⁷⁴

From Immaculate Heart of Mary Seminary to Bethel Animation Center

Concurrent with the decision to close the seminary the Congregation decided on the building’s immediate future. A September 8, 1978 letter from Provincial Father Philip J. Haggerty to Father Nesti included this paragraph:

The Provincial Council, at its meeting of August 24 (1978) decreed that since the (three) students attending Duquesne University will now be housed in the St. Josaphat Convent on Mission Street, Pittsburgh, the facilities in Bethel Park are not to be left unused. The council has authorized the use of Immaculate Heart of Mary Seminary for retreats, prayer meetings, cursillos, and other gatherings of an ecclesiastical nature.⁷⁵

In 1980, following this transformation, the property experienced a name change to “Bethel Animation Center.”⁷⁶ “That was already being discussed,” Father Nesti said. “That was a slow natural thing that just developed, as they were beginning to get retreats in, and days of recollection and so forth and so they felt there should be a shift.”⁷⁷

Father McCloskey elaborated on the meaning of the term “animation”:

“Animation” was European in that the Spanish and French Spiritans used the term to mean what we now refer to as the New Evangelization, or reanimating the faith, and the intention for the Center was that it take on that goal, that focus, of becoming a retreat house, a place for revitalization.⁷⁸

Bethel Animation Center continued to house the Provincial offices and operate a retreat house until 2001, when a third use was established: a substantial addition was completed to provide residential facilities to as many as 20 retired Spiritans.⁷⁹ Today the sprawling facility at 6230 Brush Run Road in Bethel Park is known as “The Spiritan Center” and continues its threefold purpose of retiree housing, retreat center, and Office of the Provincial for the United States Province.

The Enduring Spiritan Story

In 1968, inspired by Vatican II, the Congregation convened an Extraordinary General Chapter of Renewal – an event that led to a two-decade long period of studied change in its life and mission, culminating in a new Spiritan Rule of Life written in 1986. In a recent article celebrating the 50th anniversary of that meeting, Father William Cleary, C.S.Sp., currently Scholar in Residence at Duquesne University, wrote:

Every religious family has a deep story which acts as a foundation for all else in its common life. While on the surface much changes, yet at the deeper level of the common story, the group’s abiding identity is preserved. Since Vatican II many religious congregations experienced dramatic change and were unable to maintain unity of membership and integrity of purpose. Some disappeared altogether as their deep story could not sustain the changes they experienced.

The re-discovery of the life-giving Spiritan story maintained the unity and sustained the congregation’s journey since Vatican II. The process of writing a new rule of life and the location of contemporary challenges within the bigger Spiritan story and its charism brought much-needed stability to the congregation enabling it to seek new members in former mission territories and engage in a wider range of ministries. The congregation exists today as an international, multi-cultural community on mission faithful to its founding charism thanks to the renewal effected in those years between 1968 and 1986.⁸⁰

Father Duaime shared the demographics and dynamics of current worldwide Spiritan priestly formation in 2017. “There are currently 1,000 young men in formation throughout the Congregation at multiple levels (postulancy, pre-novitiate, novitiate, theology). 915 of these candidates are from Africa with the primary centers of formation being located in Nigeria, Tanzania, Ghana, Cameroon, the Congo and Angola.”⁸¹ As for the United States, Duaime notes that there are presently two candidates in the pre-novitiate program which is based at Laval House on Duquesne University’s campus.

Duaime, echoing Cleary’s assessment of the Congregation as an international, multi-cultural community, sees a bright future with strong interest in the Spiritan mission and life especially in Africa and a budding interest in Asia. He told the present author:

More than ninety percent of the young men in Spiritan formation today come from Africa. While the Spiritan mission and presence in Asia is very recent, but the interest there is strong. For example, the Congregation has officially been in Vietnam only ten years and on my recent visit there in March I had the opportunity to meet with almost forty young men who are in the various stages of formation with the Spiritan community. The first Spiritan priests from India and the Philippines will be ordained this year.⁸²

The primary houses of formation in the United States currently are in Pittsburgh (where Spiritan candidates study Philosophy at Duquesne University) and Chicago (where Spiritan candidates study Theology at Catholic Theological Union).

It is in this enduring Spiritan story where one finds the activity of the Holy Spirit palpable. Looking at the history of the Bethel Park seminary there is a temptation to question its relatively short life. The answer, this author believes, is found in simply reading “the signs of the times.” Immaculate Heart of Mary Collegiate Seminary, like other American seminaries, was dramatically impacted by both the cultural tumult of the 1960’s and commotion emanating from the Second Vatican Council.

And yet, the Congregation survives and thrives, just as it did following the actions of the French Revolution against the Church in the 18th century. Indeed, vocations to the priesthood in the Congregation flourish to this day, albeit mainly in other locales of the universal Church, confirming once again that it is the Spirit that giveth life – *Spiritus est qui vivificat!*⁸³

Endnotes:

¹Father Henry Koren (1912-2002) was widely recognized as the congregational historian. Born in Holland on December 30, 1912 into a family of 10 children, Henry Koren entered the Congregation of the Holy Ghost and was ordained to the priesthood on July 4, 1937. After studies in Rome which were interrupted by World War II, Father Koren completed his doctorate at Catholic University in Washington, D.C. In 1948, Koren was transferred to Duquesne University in Pittsburgh, where he taught in the Philosophy Department and became chairman of the Philosophy Department and later also of the Theology Department. At Duquesne, Koren wrote half a dozen books on philosophy and translated over two-dozen other philosophical texts in the *Duquesne Studies* series. In 1958 he inaugurated the Spiritan Series of Duquesne Studies with the publication of *The Spiritans: A History of the Congregation of the Holy Ghost*. Koren's career as an author, philosopher and historian would span five decades. He died in Bethel Park on February 8, 2002 and was buried in the Holy Ghost Fathers plot at St. Mary Cemetery in O'Hara Township (Allegheny County).

²Henry J. Koren, *The Spiritans: A History of the Congregation of the Holy Ghost* (Pittsburgh: Duquesne University Press, 1958).

³Ibid., xix.

⁴Ibid.

⁵Father Koren was a prolific writer. His congregational histories include: (1) *Essays on the Spiritan Charism and on Spiritan History* (Bethel Park, PA: Spiritus Press, 1990), (2) *Knives or Knights? A History of the Spiritan Missionaries in Acadia and North America, 1732-1839* (Pittsburgh: Duquesne University Press, 1962), (3) *Lest We Forget: Our Former Works in the United States: 1794-1997* (Bethel Park, PA: Spiritus Press, 1997), (4) *The Serpent and the Dove: A History of the Congregation of the Holy Ghost in the United States* (Pittsburgh: Spiritus Press, 1985), (5) *Spiritan Brazil Memorial: 1885-1996* (Bethel Park: Spiritus Press, 1997), (6) *Spiritan East Africa Memorial: 1863-1993* (Bethel Park, PA: Spiritus Press, 1994), (7) *Spiritan Nigeria Memorial, 1885-1995* (Bethel Park, PA: Spiritus Press, 1996), (8) *Spiritan Personnel Record at Duquesne University, 1878-1998* (Pittsburgh, 1998), (9) *The Spiritan Story of Puerto Rico: 1931-1998* (Bethel Park, PA: Spiritus Press, 1998), (10) *Spiritan West Africa Memorial for Gambia, Sierra Leone, Liberia and Ghana: 1842-1996* (Bethel Park, PA: Spiritus Press, 1997), (11) *A Spiritan Who Was Who in North America and Trinidad, 1732-1981* (Pittsburgh: Duquesne University Press, 1983), (12) *Appendix to a Spiritan Who Was Who for the United States of America* (Pittsburgh, 1990), (13) *The Spiritans: A History of the Congregation of the Holy Ghost* (Pittsburgh: Duquesne University, 1958), and (14) *To the Ends of the Earth: A General History of the Congregation of the Holy Ghost* (Pittsburgh: Duquesne University Press, 1983). Additional information about the congregation's history may be found at the websites <http://www.spiritans.org> and <http://www.wikipedia.org> (accessed June 29, 2017).

⁶Jacob Liberman (1802-1852) was born into an Orthodox Jewish family in Alsace; his father was a rabbi. Baptized in 1824, Libermann took the name Francois Marie Paul, and entered the seminary to become a priest. Poor health delayed his ordination until 1841. He established the Congregation of the Immaculate Heart of Mary. His cause for canonization was opened in 1868. Roman circles were rather skeptical about a candidate who was formerly a free-thinking Jew. Since the founding of the Congregation of Rites in the Middle Ages, Libermann's cause was the first ever introduced in the favor of a Jew. Pope Pius IX declared Libermann as Venerable in 1876. See Koren, *The Spiritans*, op. cit., 134-135. The principal biographies of Libermann are: (1) Prosper Goepfert, *The Life of the Venerable Francis Mary Paul Libermann* (Dublin: M.H. Gill & Son, 1880), and (2) Christy Burke, *No Longer Slaves: The Mission of Francis Libermann (1802-1852)* (Dublin: Columba Press, 2010).

⁷Koren, *The Spiritans*, op. cit., 119-120.

⁸Henry J. Koren, *The Serpent and the Dove: A History of the Congregation of the Holy Ghost in the United States 1745-1984* (Pittsburgh: Spiritus Press, 1985), 63.

⁹Father Joseph Strub (1833-1890) "sailed for the USA on January 2, 1874 to lay there the foundations for a new province. After an attempt in Pontiac and other places in Ohio, Strub turned to Pittsburgh. The local bishop asked him to open a college and offered him the German immigrant parish in Sharpsburg." Henry Koren, *A Spiritan Who Was*

Who in North America and Trinidad, 1732-1981 (Pittsburgh Duquesne University Press, 1983), 208.

¹⁰Koren, *The Spiritans*, op. cit., 208.

¹¹Joseph F. Rishel, "*The Spirit that Gives Life*": *The History of Duquesne University 1878-1986* (Pittsburgh: Duquesne University Press, 1997), 1; Koren, *The Serpent and the Dove*, op. cit., 64, 69.

¹²Koren, *A Spiritan Who Was Who in North America and Trinidad*, op. cit., 209.

¹³Rishel, "*The Spirit that Gives Life*", loc., cit.

¹⁴Ibid., 2.

¹⁵Ibid., 1.

Michael Domenec (1816-1878) was a native of Ruez, Spain; ordained a priest of the Congregation of the Mission on June 30, 1839; appointed Bishop of Pittsburgh September 28, 1860; ordained bishop on December 9, 1860; appointed first Bishop of Allegheny on January 11, 1876; installed as bishop of Allegheny on March 19, 1876; resigned as bishop of Allegheny on July 22, 1877; died January 5, 1878 at Tarragona, Spain, where he is buried.

John Tuigg (1820-1889) was ordained a priest of the diocese of Pittsburgh on May 14, 1850; appointed third bishop of Pittsburgh on January 11, 1876; ordained bishop on March 19, 1876; appointed Apostolic Administrator of Allegheny *sede vacante* on August 3, 1877; died December 7, 1889 at Altoona, Pennsylvania; buried at Saint John Cemetery, Altoona, Pennsylvania.

¹⁶Rishel, "*The Spirit that Gives Life*", op. cit., 2.

¹⁷Koren, *The Spiritans*, op. cit., 212.

¹⁸Ibid., 213.

¹⁹Koren, *The Serpent and the Dove*, op. cit., 97.

²⁰Ibid., 197; Koren, *The Spiritans*, op. cit., 196, 197, 376.

²¹Koren, *The Serpent and the Dove*, op. cit., 370.

²²The Congregation of the Holy Ghost had one province (the American Province) covering the entire United States until 1964, when the province was divided in two to form the Eastern and Western Provinces of the United States. In 2009 the two provinces were reunified as the Congregation of the Holy Spirit Province of the United States.

²³Father Francis H. McGlynn (1897-1965) became Provincial in 1949, succeeding Father George H. Collins who had held the post since 1939. McGlynn served as Provincial until 1959, when Father Vernon F. Gallagher, immediate past-president of Duquesne University, succeeded him.

²⁴*Immaculate Heart of Mary Seminary – Bethel Park, PA – August 27, 1961*, Archives of Congregation of the Holy Spirit Province of the United States (hereinafter ACHSPUS).

²⁵Vernon Gallagher (1914-2014) served as president of Duquesne University from July 1, 1950 until October 1, 1959. *The Pittsburgh Press* on June 18, 1953 named him as one of the 100 young men selected from over 1300 nominees as "outstanding leaders of the future – the young men most likely to write exciting chapters in our city's progress." Gallagher served as Provincial 1958-1967 after which he served as pastor of Sacred Heart Parish in Emsworth, and later became national director of the Holy Childhood Association in 1972. Gallagher left the priesthood and the congregation in 1973. He died in 2014 at age 99.

²⁶Francis E. McGillick, Sr. (1864-1961) died on March 23, 1961 at the age of 97, prior to the official dedication of the seminary on August 27, 1961. His extensive biography appears in "Francis E. McGillick," *The Book of Prominent Pennsylvanians: A Standard Reference* (Pittsburgh: Leader Publishing Co., 1913), 215.

²⁷Father James Logue (1910-1965) became the first pastor of the newly formed St. Thomas More parish in Bethel Park in June 1953. Logue made available to the seminarians his parish's gym for intramural basketball.

²⁸Vernon F. Gallagher to Francis E. McGillick, Pittsburgh (December 20, 1955), ACHSPUS.

²⁹Ibid.

³⁰Francis E. McGillick to Vernon F. Gallagher, Pittsburgh (March 27, 1956), ACHSPUS.

³¹ACHSPUS.

³²The deed was recorded in the Office of the Recorder of Deeds of Allegheny County [now, the Department of Real Estate of Allegheny County] in Deed Book Vol. 3520, p. 638. A portion of the seminary property extends into Washington County as does part of the access road, Brush Run Road. The buildings, however, are situated in Allegheny County.

³³The firm also served as the architects of the Princeton University Library in 1948. A listing of the extensive work undertaken by this firm appears in a February 24, 1954 Architects' Roster Questionnaire, appearing at the website of the American Institute of Architects, accessed June 29, 2017, http://public.aia.org/sites/hdoaa/wiki/AIA%20scans/Rosters/OConnorKilham_roster.pdf.

³⁴The George A. Fuller Company was a prominent established construction firm. See *Fireproof Building Construction: Prominent Buildings erected by the George A. Fuller Company* (New York: G. A. Fuller, 1910).

³⁵ACHSPUS.

³⁶Koren, *The Spiritans*, op. cit., 342.

³⁷May 15, 1957 Press Release, ACHSPUS.

³⁸Ibid.

³⁹Ibid.

⁴⁰Ibid.

⁴¹Ibid.

⁴²Interview of the present author with Father James McCloskey (July 20, 2016) at Trinity Hall, Duquesne University.

⁴³Official dedication program, ACHSPUS. This financial contribution was explained in a July 5, 2017 letter from Father Donald Nesti, C.S.Sp. (former president of Duquesne University) to the present author: "The leadership and membership of the USW were heavily Catholic. Vernon Gallagher also had a personal relationship with Philip Murray." This action served as precedent for the subsequent AFL-CIO funding of the 102-foot bell tower of nearby St. Anne Church in Castle Shannon that was dedicated in 1962.

⁴⁴"Duquesne U. Official Heads Seminary," *The Pittsburgh Press* (March 17, 1960), 45. Father Joseph R. Kletzel (1911-1971) was a native of Philadelphia. He was an English instructor at Duquesne University and served on the university's board of directors for ten years and the five-member executive committee for five years. He also had parochial assignments in Millvale, Detroit and Philadelphia. During his tenure at the seminary, Father Kletzel continued to serve as chaplain to the Allegheny Council of Knights of Columbus, a position he assumed in 1946. Kletzel became pastor of St. Mary's in Sharpsburg in 1968 and, three years later, died in an ambulance on the way to a hospital.

⁴⁵Father Joseph A. Healy (1929-2000), following his time at Bethel Park, spent 10 years in campus ministry at Duquesne University. In 1975 he obtained a leave of absence and in 1977 left the Congregation. Healy died in 2000 in Wilksburg at the hands of a gunman who had stormed into a Burger King restaurant on a shooting rampage. See the story appearing at the website: "Obituary: Joseph A. Healy -- Gentle former priest, father, known as skilled storyteller," *Pittsburgh Post-Gazette*, (March 3, 2000), accessed June 19, 2017, <http://old.post-gazette.com/regionstate/20000303healy7.asp>.

⁴⁶ACHSPUS.

⁴⁷"Holy Ghost Seminary Rector Named," *Pittsburgh Post-Gazette* (March 17, 1960), 14. As to the Roman policy, see also *Menti Nostrae*, Pope Pius XII's *Apostolic Exhortation To The Clergy Of The Entire World On the Development of Holiness in Priestly Life* (given at St. Peter's in Rome on September 23, 1950), paragraph 86, accessed June 29, 2017, <http://www.ewtn.com/library/papaldoc/p12clerg.htm>.

⁴⁸"Fr. Kletzel Writes," *Our Province*, Vol. 29, No. 2 (November 1960), 7, accessed June 29, 2017, <http://digital.library.duq.edu/cdm-spiritan/document.php?CISOROOT=/cdm-spoprin&CISOPTR=4788&REC=1>.

⁴⁹Ibid.

⁵⁰"Bethel Park," *Our Province*, Vol. 30, No. 4 (August 1961), 12, accessed June 29, 2017, <http://digital.library.duq.edu/cdm-spiritan/document.php?CISOROOT=%2Fcdm-spoprin&CISOPTR=4788&REC=1&>

CISOBOX=Bethel+park.

⁵¹Official program, ACHSPUS.

⁵²*Report of the Seminary Fact-Finding Committee, 1968*, 20. ACHSPUS.

⁵³Source: ACHSPUS.

⁵⁴Father John Weber, C.S.Sp., served as director of collegiate seminarians 1981-1983. ACHSPUS.

⁵⁵ACHSPUS.

⁵⁶Father Donald S. Nesti is a native of Pennsylvania and attended Pennsylvania State University for one year prior to entering the Holy Ghost Seminary at Ferndale CN. He received a B.A. in 1959 and a B.D. in 1964 from the Congregation's St. Mary Seminary in Norwalk, CN. Ordained to the priesthood in 1963, he received an S.T.L. in 1969 and an S.T.D., both from the Gregorian University in Rome. In 1976, he earned an M.A. from the University of Pittsburgh and did post-doctoral work at St. Edmund's College at Cambridge University. He served as president of Duquesne University 1980-1987. As of this writing, Nesti is director of the *Donald L. Nesti, C.S.Sp. Center for Faith and Culture* at the University of St. Thomas in Houston, Texas.

⁵⁷Interview of the present author with Father Donald Silvio Nesti, C.S.Sp. (December 23, 2016) in Bethel Park.

The Second Vatican Council formally opened under Pope John XXIII on October 11, 1962 and closed under Pope Paul VI on December 8, 1965 (the feast of the Immaculate Conception).

Ferndale, the Holy Ghost Fathers' center in Norwalk, Connecticut, housed a theology center, a seminary, a retirement house, and a printing press.

⁵⁸Interview of the present author with Father Donald Silvio Nesti, C.S.Sp. (December 23, 2016).

⁵⁹*Report of the Seminary Fact-Finding Committee on the American Provinces and Bethel Park, 1968* was published by the Scholastics of Immaculate Heart of Mary Seminary. The committee was comprised of four scholastics: John Campbell Brammer, Christopher Promis, Robert F. McCartney, and Joseph Rogers. The priest-advisors to the committee were Fathers Francis Trotter, Francis Meenan, Joseph Maroney, and John Gallagher. ACHSPUS.

⁶⁰*Report of the Seminary Fact-Finding Committee*, 20. ACHSPUS.

⁶¹Ibid., 23.

⁶²ACHSPUS.

⁶³"Sports Roundup," *Bethel Newsletter* (December 1967), 5. ACHSPUS.

⁶⁴*The Duke*, as quoted in ibid.

⁶⁵"Sports Roundup," *Bethel Newsletter* (December 1967), 6. ACHSPUS.

⁶⁶"The Position of Classics," *Bethel Newsletter* (December 1967), 4. ACHSPUS.

⁶⁷ACHSPUS.

⁶⁸Interview of the present author with Father Donald Silvio Nesti, C.S.Sp. (December 23, 2016).

⁶⁹Interview of the present author with Father James McCloskey, C.S.Sp. (July 20, 2016) at Trinity Hall on the campus of Duquesne University.

⁷⁰"St. Paul's" refers to the Diocese of Pittsburgh's St. Paul Seminary, a collegiate institution located in the Crafton Heights section of the city of Pittsburgh.

⁷¹Ibid. The three priests mentioned in this quotation were:

⁽¹⁾Father Norman G. Hannahs, C.S.Sp. (1927-1997) was a native of New Jersey. He came to Pittsburgh in 1960 as vocational director at the Holy Childhood Association on the North Side. After serving as Superior and Director of collegiate seminarians at Immaculate Heart of Mary Seminary 1971-1975, he was assigned as pastor in Millvale in 1975. He died as pastor of Old St. Mary's Church in downtown Detroit in 1997 and was buried in Bensalem, PA.

⁽²⁾Father Gerald J. Walsh, C.S.Sp. (1916-2004), who taught philosophy at the seminary for many years, was a native of Quebec. He made his vows in the Congregation on October 15, 1938, in Fribourg, Switzerland, and was ordained to the priesthood on June 19, 1942. His first

assignment was in 1943 to Holy Ghost Parish in North Tiverton, Rhode Island. He taught at St. Mary's Seminary in Ridgefield, Connecticut, 1945-1950. He was then appointed academic vice president of Duquesne University and professor in the Philosophy Department. In 1966, he began teaching philosophy at Immaculate Heart of Mary Seminary in Bethel Park. He was a member of the board of directors of Duquesne University 1950-1971 and was chairman of the board in the last years of his membership. He was a general councilor for the Congregation and served at the General Headquarters in Rome 1974-1980 and then served a short term in Puerto Rico before returning to Duquesne University as interim coordinator for the Institute for World Concerns. He returned to Rome in 1982 as archivist in the General Secretariat and served until 1987, when he returned to the Provincialate in Bethel Park as treasurer of the community for five years.

⁽³⁾ Father John P. Gilligan, C.S.Sp. (1909-1971) was a native of Philadelphia. Ordained in 1942, he served in Puerto Rico for 20 years. He became treasurer at Immaculate Heart of Mary Seminary in Bethel Park, where he died on May 28, 1971.

⁽²⁾ Ibid. St. Joseph's Abbey is a monastery of the Catholic Order of Cistercians of the Strict Observance, popularly known as "Trappist," located in Spencer, Massachusetts. The Holy Ghost Fathers' center that was called Ferndale was in Norwalk, Connecticut. It housed the theology center, a seminary, the retirement house, and a printing press.

⁽³⁾ Email from Father Jeffrey Duaine to the present author (July 22, 2017).

⁽⁴⁾ Interview of the present author with Father Donald Nesti, C.S.Sp. (December 23, 2016) at the Spiritan Center in Bethel Park. As of this writing Father Don McEachin, C.S.Sp., is a missionary priest in the Dominican Republic, and Father Jeffrey Duaine, C.S.Sp., is Provincial of the U.S. Province.

Father Walter van de Putte (1889-1980) was assigned to Duquesne University where he taught in the School of Music and served as dean for four years. After 17 years he became chaplain of a Carmelite convent at Asheville, NC, until assigned to Bethel Park in 1974.

The handbook on prayer was *Following the Holy Spirit: Dialogues, Prayers, and Devotions Intended to Help Everyone Know, Love, and Follow the Holy Spirit* (New York: Catholic Book Publishing Co., 1978).

⁽⁵⁾ Philip J. Haggerty to Donald Nesti, Pittsburgh (September 8, 1978), ACHSPUS.

⁽⁶⁾ *Bethel: A Provincial Council Perspective* (1982), ACHSPUS.

⁽⁷⁾ Interview of the present author with Father Donald Silvio Nesti, C.S.Sp. (December 23, 2016).

⁽⁸⁾ Interview of the present author with Father James McCloskey, C.S.Sp. (July 20, 2016).

⁽⁹⁾ Bishop Donald Wuerl presided at the dedication and blessing of the addition on February 2, 2001. See "Bless this Home," *Pittsburgh Tribune Review* (February 8, 2001), ACHSPUS.

⁽¹⁰⁾ William Cleary, "The Spiritan Story Continues!," *One Heart, One Spirit* [Congregation of the Holy Spirit, Newsletter for the Province of the United States] Vol. XLV, No. 3 (May-June 2017), 6-7, accessed June 27, 2017, <http://spiritans.org/wp-content/uploads/2014/03/May-June-2017-1.pdf>.

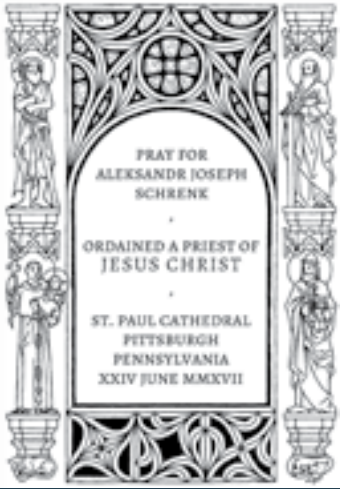
⁽¹¹⁾ Email from Father Jeffrey Duaine to the present author (July 22, 2017).

⁽¹²⁾ Ibid.

⁽¹³⁾ *Spiritus est qui vivificat*. "It is the Spirit that Gives Life" is the operative philosophy of the Congregation of the Holy Spirit and reflects how the Congregation advances – as its members pursue their daily mission with an openness to the plentiful gifts and guidance of the Holy Spirit. *Spiritus est qui vivificat* is also the Latin motto of Duquesne University and appears on the school's official seal and coat of arms.

FR. ALEKSANDR SCHRENK ORDAINED A PRIEST

On June 24, 2017, the "Rome Correspondent" for *Gathered Fragments*, Rev. Aleksandr Schrenk, was ordained a priest at St. Paul Cathedral. To commemorate this occasion, Fr. Alek commissioned artist Daniel Mitsui to design a unique prayer card. Specializing in medieval art, Mitsui is best known for illustrating the 2011 published edition of the *Roman Pontifical* as commissioned by the Vatican.



Drawing on his sense of history, Fr. Alek requested Mitsui to include four saints, which were set within a Gothic frame:

- Saint John the Baptist (upper left)** – The 2017 ordination in the Diocese of Pittsburgh was held on the feast day of Saint John the Baptist.
- Saint Paul (upper right)** – Saint Paul is the patron of the Cathedral of the Diocese of Pittsburgh. Saint Paul is often invoked as a diocesan patron for Pittsburgh.
- Saint Anthony of Padua (lower left)** – The paternal side of Fr. Alek's family has looked upon Saint Anthony as a special patron. His great-grandfather was one of the original "chapel sitters" at St. Anthony's Chapel after its renovation was completed in 1977.
- Saint Damasus of Rome (lower right)** – Born on the feast day of Saint Damasus Fr. Alek chose him for his confirmation saint. Saint Damasus was pope from 366 to 384. He was responsible for the restoration and beautification of the catacombs of early Christian martyrs. According to tradition, Saint Damasus erected a church dedicated to St. Lawrence within his personal residence, which would become the Basilica of San Lorenzo, in Damaso, Rome. On the prayer card, Saint Damasus is depicted bearing an icon of St. Lawrence. After his diaconate ordination in Rome in September 2016, Fr. Alek's Mass of Thanksgiving was held at this Basilica.

SAMUEL HAZO: EVERYBODY'S AUTOBIOGRAPHER.

Mike Aquilina



**Samuel Hazo
as a Youth**
Source:
Duquesne University Archives

Poets are, according to Samuel Hazo, the "autobiographers of everybody."¹ And that line is eminently true of the man who said it.

Fall 2016 marked the release of *They Rule the World* (Syracuse University), Hazo's twenty-ninth collection of poetry in some sixty years of writing. His published poems – beyond numbering – distill the experiences of a full life, from an urban childhood to suburban retirement, from youthful military service to a half-century in the classroom, from young love to grandparenting. By his skill and his staying power, Hazo has managed to give voice to a whole life, with all its ordinary love, labor, desire, and grief.

His work has drawn steady recognition. He holds a dozen honorary doctorates. His 1972 collection, *Once for the Last Bandit*, was a National Book Award finalist. He was Pennsylvania's first (and so far only) Poet Laureate. Richard Wilbur has praised Hazo's poems as "a spare, sparkling flow of good talk ... utterly engaging." Dana Gioia speaks of "the tangible radiance of his work and his life."

At eighty-eight, Hazo shows no sign of slowing. *They Rule the World* contains all new, previously unpublished material.

"They," in the new book's title, are the dead – the multitude of losses accumulated in the course of a long life. While others might see the dead fade to gray and then to nothing, Hazo identifies them as the true rulers of his world, ever present in the poet's memory and imagination. Playing backgammon and discussing Plato, his brother and father endure as more than shades. FDR and JFK are "quotably alive." Marilyn Monroe abides "in all her blonde availability." The opening poem – like the book as a whole – celebrates a curious communion of saints, whose deeds and speech and performances continue to "rule" a heart that keeps on beating when their own have stopped.

Mortality is a recurring theme in these pages, though the poems are never morose. The poet, habitually unflinching, faces the inevitable ("there's no defense") with wry wit.

Suddenly
my grandson shaves and drives
and both his sisters know what
makeup means.
My niece
reminds me with a grim smile
that expiration dates exist
for everything.

He meditates upon the deaths, in turn, of Bing Crosby, Tennessee Williams, Thomas Merton, and Sigmund Freud. "Not/a Shakespearian ending in the lot." Yet all in their legacies are "breathing/still and on and on."

The poet imagines the closing out and packing up of a house. As he outlives his friends, colleagues, family members, he claims kinship in one poem with "the last unfallen leaf."

Still, as he rummages his memories he gains new epiphanies about long-ago voyages abroad ("The French Are Like That"). On his sixtieth anniversary, he looks with his wife at their old wedding photos and recognizes: "Today we're near the end/of February, the month that's said/to take the oldest and the youngest." And yet the days hold intimations of immortality.

We feel the change
of seasons now both physically
and metaphysically.
Either way
we trust it finds the two
of us again still one
as always.

Indeed the love poems are among the strongest in this collection, which is dedicated to the poet's wife, Mary Anne. In the book's closing lines he praises her for many things: "For smiling truthfully/in photographs ... For laughing until/you have to sneeze ... For knowing/that money is better to give/when alive than leave when dead ... For proving that silence is truer/than talk each time we touch/or look into each other's eyes/and hear the silence speak."

Love, for such a poet, is stronger than death. And poetry is a worthy and necessary vessel of love.

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Poetry's *necessity* is a constant theme in Hazo's work.

He began writing poems during his seven years of service in the Marine Corps. Having completed his undergraduate degree at Notre Dame, he pursued a master's in literature at Duquesne University. In his thesis he explored the terms and techniques of Gerard Manley Hopkins' revolution in poetics.

He received his doctorate from the University of Pittsburgh, and in his dissertation (1957) he explored the esthetics of contemporary French philosopher Jacques Maritain. "Maritain," he would later recall, "was describing what happened to me and in me when I wrote a poem." His dissertation is the only book about Maritain for which Maritain himself wrote a foreword.

A devout Catholic, Maritain often repeated a line he attributed to Saint Teresa of Avila: "Without poetry, life would be unbearable."





**Professor Hazo looks on as President McNulty recognizes Princess Grace at Duquesne University convocation in February 1978, at which she received an Honorary Doctor of Humane Letters Degree**

Source: Duquesne University Archives

Poetry was an essential component of Maritain’s cultural vision – what he called “integral humanism.”

Hazo’s own contributions in esthetics served to advance the case. Poetry, he argued in one place, “is as indispensable to life as bread.”<sup>2</sup> Elsewhere he stated, “poetry is as essential to our spiritual lives as oxygen is to our physical lives,” insisting that this “is not a mere figure of speech.”<sup>3</sup>

[N]umerous institutions and their representatives look at man in partial terms. To advertisers he is a consumer. To politicians he is a voter. To television producers he is a viewer. To corporations he is something called personnel .... Only poetry regards man in his totality.<sup>4</sup>

And so Hazo took up the cause of poetry – not only by writing it, but also by promoting it, cultivating it in others, and laboring to restore it to its rightful place as “public speech.” He did this at a time when technocrats and even literary critics were announcing poetry’s demise.

As founder (in 1966) of the International Poetry Forum, he was poetry’s ubiquitous ambassador and evangelist. In forty-three years of the Forum’s programs he hosted live readings by more than eight hundred poets, including Nobel Prize winners Seamus Heaney, Derek Walcott, Octavio Paz, and Czeslaw Milosz; Pulitzer Prize winners W.S. Merwin, Maxine Kumin, Richard Wilbur, Galway Kinnell, and others. W.H. Auden was an early and ardent supporter.

Hazo also identified celebrities who were votaries of poetry – Gregory Peck, Princess Grace of Monaco, Eva Marie Saint – and recorded them reading from their favorite works. His audio and video archive of readings probably surpasses that of the Library of Congress.

For Hazo, and for those whom he enlisted in the cause, poetry is not a merely private passion, not a hobby or avocation or lifestyle choice, but rather a public component of any culture that is truly alive.

The marriage of poetry and public life is not, nor has ever been, a forced marriage in human history. The visionary voice of poetry is heard in the words of the Old Testament prophets, in the beatitudes of Christ, in the lines of Sophocles and Virgil, in the ballads of Francois Villon ....<sup>5</sup>

He is, of course, not the first to speak of the “publicity” of poetry. Robert Frost contended that poetry, like marriage, “starts with a thing as private as love, and then moves to the public ceremony of a wedding.”<sup>6</sup>

The French literary scholar Henri Brémond compared poetic inspiration to the grace of prophecy. It is, he averred, not merely for private edification; poetry demands a public proclamation.

[C]ertain graces are not given to the soul for its own sake, but for that of others ... The poetic gift has that in common with these graces: one is not a supreme poet for oneself, but for the public; the poetic gift corresponds in the natural order to what the prophetic gift stands for in the supernatural.<sup>7</sup>

Hazo, in his turn, dared to ask: “Why shouldn’t poetry occupy a central position in our cultural life?”<sup>8</sup> And then he went on to do something about it – again, not merely writing poems, but creating the optimal conditions for others to write poems. “He has been both a prolific poet,” Dana Gioia has said, “and a generous patron to other poets.”

As poet laureate and as president of the Poetry Forum, he traveled at his own expense to give readings. That is the *ordinary* form of poetry’s publicity. But he has also written poems of extraordinary public significance. One stands as the dedication of Pittsburgh’s cathedral. Another is actually carved in stone, at the state capital, in the memorial to Pennsylvania’s Medal of Honor winners.

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Poetic intuition is, for Hazo as for Brémond, a gift analogous to grace. Hazo recently wrote:

Poetry and belief have this in common. They come to exist within us in their own good time and at their own preference, never at ours. We cannot summon either of them when we choose any more than we can summon the exact moment when we will experience unignorable love for a

particular person. Poetry and faith and love rhyme in this way. We are unable to initiate through our own power what prompts any of the three to possess us. We can only acquiesce and cooperate with them when they do, which is why poets and saints and lovers are said to be ‘touched’ or chosen. They are incapable of choosing themselves.⁹

And a poem, like grace itself, does not destroy nature, but elevates it and perfects it. At least that’s what a realist like Maritain would tell us; and Hazo is nothing if not a realist. He once wrote: “The act of writing a poem is an act of faith in the real present – the underlying present that exists beneath appearances. It is also an act of faith in the present to come – what we call the future.”¹⁰

For a generation and more, critics had met such realism and humanism usually with disdain. Exalted instead are poems obscure to the point of opacity – or edgy, angsty dispatches from the further reaches of pathology. The poets praised by academic critics often defy “publicity” and, indeed, show contempt for the ordinariness of “the public” and its common speech.

Hazo, for his part, has stayed aloof from the poetry wars. Though his style is distinctive and his methods principled, Hazo has always shown profound respect for the freedom poets exercise as they respond to the gift. He has avoided the polemics characteristic of academic poets of the past generation. He is neither a formalist nor an anti-formalist. In his early work, he often followed received forms; in his later work he inclines toward freer forms. He delights no less in rhyme today than he did in 1958; but today he tends to slip his rhymes *within* his lines rather than at the end. Let the reader be always alert.

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For almost sixty years now, Samuel Hazo – in his poems – has spoken our ordinary experiences into presences.

He has, of course, written in other genres. His essays have been gathered into many collections. His 1963 book *The Christian Intellectual* was lavishly praised by Mark Van Doren, John Courtney Murray, S.J., and Robert M. Hutchins, among others. He has published four novels, written six plays, and even served as librettist for a flamenco drama.

His vocation, however, has been poetry; and his response to that vocation has been nothing short of heroically charitable, in the deepest sense of the term. What Samuel Hazo received as a gift, he has given as a gift. Dana Gioia put it well: “his work and his life exemplify what it means to be a Catholic writer.”

This retrospective article on the life and work of Samuel Hazo originally appeared in the *St. Austin Review* Vol. 17, No. 1 (January/February 2017) and is reprinted here with the author’s permission. The *Curriculum Vitae* of Samuel Hazo may be viewed at the website: samuelhazoauthor.com.



**Princess Grace of Monaco is greeted by Fr. Henry J. McNulty (President, Duquesne University) on her arrival at university campus in February 1978. Samuel Hazo is at left.**

Source: Duquesne University Archives



**Samuel Hazo and Princess Grace of Monaco, February 1978**

Source: Private Collection of Samuel Hazo

**Endnotes:**  
<sup>1</sup> Samuel Hazo, *Poetry’s Time, Poetry’s Place* (Pittsburgh, PA: International Poetry Forum, 1996), 80.  
<sup>2</sup> *Poetry’s Time, Poetry’s Place*, 88.  
<sup>3</sup> Samuel Hazo, *The Stroke of a Pen* (Notre Dame, IN: University of Notre Dame, 2011), 8.  
<sup>4</sup> *Poetry’s Time, Poetry’s Place*, 88-89.  
<sup>5</sup> *The Stroke of a Pen*, 12.  
<sup>6</sup> John Ciardi, “An Interview with Robert Frost,” in *Dialogue with an Audience* (Philadelphia, PA: J.B. Lippincott, 1963), 173.  
<sup>7</sup> Henri Brémond, *Prayer and Poetry: A Contribution to Poetical Theory* (London: Burns, Oates & Washbourne, 1927), 156  
<sup>8</sup> *The Stroke of a Pen*, 6.  
<sup>9</sup> *Poetry’s Time, Poetry’s Place*, 90-91.  
<sup>10</sup> *Poetry’s Time, Poetry’s Place*, 86.



# FORMER CHURCHES OF THE DIOCESE OF GREENSBURG

Dennis P. Wodzinski

On March 10, 1951, the four easternmost counties that until then had comprised the Diocese of Pittsburgh were detached to form the newly constituted Diocese of Greensburg pursuant to the papal bull *Ex Supremi Apostolatus*. These counties – Armstrong, Fayette, Indiana, and Westmoreland – have witnessed the development of the Catholic faith in Western Pennsylvania since colonial times. Reflecting the ebbs and flows of immigration, population growth and decline, and the rise and fall of farming as well as manufacturing and mining enterprises – Catholic churches were opened (many as canonical parishes and some as missions attached to larger churches) and 103

parishes and missions were later closed: 19 in Armstrong County, 34 in Fayette County (and one was transferred to an Eastern Rite eparchy), 20 in Indiana County, and 30 in Westmoreland County.



To preserve that part of Greensburg diocesan history, a complete list of the closed churches has been compiled, which includes identification of the current successor parishes. This exhaustive list will prove particularly valuable for those undertaking genealogical research (baptismal, marriage, and death records) or searching for parish historical roots.

| ARMSTRONG COUNTY                    |                                    |                  |        |                                             |
|-------------------------------------|------------------------------------|------------------|--------|---------------------------------------------|
| Town                                | Parish Name                        | Founded          | Closed | Successor Parish                            |
| Brady's Bend                        | St. Mary                           | 1863             | 1886   | St. Patrick, Brady's Bend                   |
| Buffalo Creek (Worthington Station) | St. Francis                        | 1937             | 1971   | St. Mary, Our Lady of Guadalupe, Kittanning |
| Cowansville                         | St. Francis                        | 1954             | 1956   |                                             |
| Ford City                           | Holy Trinity (Slovak)              | 1900-1901        | 2002   | Christ, Prince of Peace, Ford City          |
|                                     | St. Francis of Paola (Polish)      | 1900             | 2002   |                                             |
|                                     | St. Mary                           | 1888             | 2002   |                                             |
| Johnetta                            | St. Rose                           | 1923             | 1997   | St. Mary, Our Lady of Guadalupe, Kittanning |
| Leechburg                           | Assumption (Hungarian)             | 1918             | 1999   | Christ the King, Leechburg                  |
|                                     | St. Catherine of Alexandria        | 1887             | 1999   |                                             |
|                                     | St. Martha (Slovak)                | 1911             | 1999   |                                             |
| Madison Township                    | Rimer Mission <sup>1</sup>         | 1858 (or 1932)   | 1941   | St. Mary, Our Lady of Guadalupe, Kittanning |
| Margaret                            | St. Ann                            | 1943             | 1964   | St. Mary, Mother of God, Yatesboro          |
| Nicholson's Run                     | Guardian Angels                    | 1872             | 1994   | St. Lawrence, Cadogan                       |
| Nu Mine                             | St. Gabriel                        | 1927             | 1988   | St. Mary, Mother of God, Yatesboro          |
| Parker's Landing                    | St. Mary, Our Lady of Snows        | 1869             | 2008   | St. Patrick, Brady's Bend                   |
| Queenstown                          | SS. Peter and Paul                 | 1847 (or before) | 1866   |                                             |
| Schenley                            | St. Mary                           | 1940             | 1971   | Christ the King, Leechburg                  |
| Seminole                            | SS. Cosmas and Damian <sup>2</sup> | 1914             | 1996   | St. Mary, Our Lady of Guadalupe, Kittanning |
| Sugar Creek (Buffalo Creek)         | St. Patrick                        | 1801-1806        | 2008   | St. Patrick, Brady's Bend                   |



Former Churches in the Diocese of Greensburg

Source: Archives of Diocese of Greensburg

| FAYETTE COUNTY            |                                       |      |      |                                               |
|---------------------------|---------------------------------------|------|------|-----------------------------------------------|
| Allison                   | St. Theresa                           | 1953 | 1976 | St. Peter, Brownsville                        |
| Brier Hill                | St. Hedwig                            | 1906 | 1977 | St. John the Baptist, Perryopolis             |
| Brownsville               | Sacred Heart (Hungarian)              | 1926 | 1968 | Immaculate Conception, Connellsville          |
|                           | St. Mary                              | 1906 | 2005 | St. Peter, Brownsville                        |
| Cardale                   | St. Mary, Madonna of Czestochowa      | 1908 | 2013 | St. Francis of Assisi, Western Fayette County |
| Connellsville             | Holy Trinity (Polish)                 | 1903 | 2008 | Immaculate Conception, Connellsville          |
|                           | Our Lady of Mount Carmel (Italian)    | 1901 | 1913 | St. Rita, Connellsville                       |
|                           | St. Emory (Hungarian)                 | 1903 | 1970 | Immaculate Conception, Connellsville          |
| Dawson                    | Sacred Heart                          | 1898 | 2007 |                                               |
| Derry                     | Mount Carmel Chapel                   | 1822 | 1898 | St. Martin, New Derry                         |
| Elliottsville             | Visitation of the Blessed Virgin Mary | 1900 | 1962 | St. Joan of Arc, Farmington                   |
| Fayette City              | Holy Spirit                           | 1964 | 2008 | St. Sebastian, Belle Vernon                   |
|                           | St. Edward                            | 1902 | 1964 |                                               |
|                           | St. Eusebius                          | 1911 | 1964 |                                               |
| Footedale                 | St. Thomas                            | 1901 | 2013 | St. Francis of Assisi, Western Fayette County |
| Gates Mine                | St. Mary                              | 1906 | 1985 |                                               |
| Isabella                  | St. Julian                            | 1925 | 2008 | St. Peter, Brownsville                        |
| Keisterville              | St. Casimir                           | 1906 | 2001 | St. John the Baptist, Perryopolis             |
| Leckrone (McClellandtown) | Our Lady of Perpetual Help            | 1902 | 2013 | St. Francis of Assisi, Western Fayette County |
| Leisenring                | St. Vincent de Paul                   | 1888 | 2008 | St. Aloysius, Dunbar                          |
| Lemont Furnace            | St. Cecilia                           | 1883 | 2006 | St. Mary (Nativity), Uniontown                |
| Masontown                 | All Saints                            | 1908 | 2013 | St. Francis of Assisi, Western Fayette County |
| Maxwell                   | St. James                             | 1936 | 2008 | St. Peter, Brownsville                        |
| McClellandtown            | St. Francis de Sales                  | 1908 | 2008 | St. Francis of Assisi, Western Fayette County |
| New Salem                 | St. Procopius                         | 1905 | 2013 |                                               |
| Newell                    | Our Lady of Perpetual Help            | 1937 | 1996 | St. Peter, Brownsville                        |



| FAYETTE COUNTY (cont.)      |                                    |      |               |                                                   |
|-----------------------------|------------------------------------|------|---------------|---------------------------------------------------|
| Palmer                      | St. Albert                         | 1922 | 2008          | St. Francis of Assisi,<br>Western Fayette County  |
| Republic                    | Holy Rosary<br>(Slovak)            | 1915 | 2013          |                                                   |
|                             | St. Callistus                      | 1911 | 1915          |                                                   |
| Sagamore                    | Sacred Heart                       | 1912 | 2006          | St. Mary, Mother of God, Yatesboro                |
| Shoaf                       | St. Helen                          | 1913 | 2007          | SS. Cyril and Methodius, Fairchance               |
| Smock                       | St. Hedwig                         | 1906 | 2013          | St. John the Baptist, Perryopolis                 |
| Uniontown                   | Holy Cross (Italian)               | 1908 | 1915          | St. Therese, Little Flower of Jesus,<br>Uniontown |
|                             | St. George (Maronite) <sup>3</sup> | 1921 | Not<br>closed | St. George (Maronite), Uniontown                  |
| West Leisenring             | St. Polycarp                       | 1917 | 1997          | St. Aloysius, Dunbar                              |
| INDIANA COUNTY              |                                    |      |               |                                                   |
| Alverda                     | Sacred Heart                       | 1930 | 1995          | Resurrection,<br>Northern Indiana County          |
| Arcadia                     | SS. Peter and Paul                 | 1906 | 1995          |                                                   |
| Aultman                     | St. Anthony                        | 1918 | 1989          | Good Shepherd, Kent                               |
| Black Lick<br>(Josephine)   | St. Bonaventure                    | 1910 | 2002          | Our Lady of the Assumption, Coral                 |
| Cameron's Bottom            | St. Patrick                        | 1832 | 1995          | Resurrection,<br>Northern Indiana County          |
| Clymer                      | St. Anthony                        | 1913 | 1995          |                                                   |
| Coral<br>(Graceton)         | St. Francis                        | 1910 | 2008          | Our Lady of the Assumption, Coral                 |
| Dilltown                    | Annunciation                       | 1933 | 1974          | Holy Family, Seward                               |
| Dixonville                  | Sacred Heart                       | 1910 | 1995          | Resurrection,<br>Northern Indiana County          |
| Ernest                      | Assumption                         | 1907 | 1995          |                                                   |
| Glen Campbell               | St. Michael                        | 1900 | 1995          |                                                   |
| Heilwood                    | St. John the Baptist               | 1909 | 1995          |                                                   |
| Iselin                      | Holy Cross                         | 1908 | 1989          | Good Shepherd, Kent                               |
| Lucerne Mines               | St. Louis                          | 1913 | 2008          | Our Lady of the Assumption, Coral                 |
| McIntyre                    | St. Gertrude                       | 1917 | 1989          | Good Shepherd, Kent                               |
| Rossiter                    | St. Francis                        | 1904 | 1995          | Resurrection,<br>Northern Indiana County          |
| Starford                    | St. Elizabeth                      | 1907 | 1995          |                                                   |
| Strongtown<br>(Strongstown) | Seven Dolors                       | 1871 | 1906-<br>1920 |                                                   |
| Waterman                    | Seven Dolors                       | 1918 | 1923          | Our Lady of the Assumption, Coral                 |
| Wehrum                      | St. Fidelis <sup>4</sup>           | 1912 | 1929          | Hoy Family, Seward                                |
| WESTMORELAND COUNTY         |                                    |      |               |                                                   |
| Arnold                      | All Saints                         | 1926 | 2008          | St. Joseph, New Kensington                        |
| Bolivar                     | St. Mary                           | 1872 | 2008          | Holy Family, Seward                               |
| Bovard                      | St. Bede                           | 1915 | 2008          | Blessed Sacrament, Greensburg                     |
| Braeburn<br>(Lower Burrell) | St. John Bosco                     | 1937 | 1999          | St. Margaret Mary, Lower Burrell                  |
| Calumet<br>(Mammoth)        | St. Stanislaus                     | 1890 | 2008          | St. Florian, United                               |
| Chestnut Ridge<br>(Latrobe) | St. Boniface                       | 1970 | 2013          | St. Raymond of the Mountains,<br>Donegal          |

| WESTMORELAND COUNTY (cont.) |                                     |               |      |                                               |
|-----------------------------|-------------------------------------|---------------|------|-----------------------------------------------|
| East Vandergrift            | All Saints<br>(Polish)              | 1922          | 1985 | Our Lady, Queen of Peace,<br>East Vandergrift |
|                             | Holy Trinity                        | 1916          | 1985 |                                               |
|                             | St. Casimir<br>(Lithuanian)         | 1922          | 1985 |                                               |
| Forbes Road                 | St. Mary                            | 1909          | 2008 | St. Bartholomew, Crabtree                     |
| Greensburg                  | St. Anthony                         | 1917          | 1955 | St. Paul, Greensburg                          |
| Hunker                      | St. Gilbert                         | 1926          | 2002 | Holy Cross, Youngwood                         |
| Hyde Park                   | St. Francis                         | 1954          | 1999 | Christ the King, Leechburg                    |
| Madison                     | Our Lady of Victory                 | 1893          | 1934 | St. Edward, Herminie                          |
| Monessen                    | Most Holy Name<br>of Jesus (Slovak) | 1901-<br>1904 | 1991 | The Epiphany of Our Lord,<br>Monessen         |
|                             | St. Anthony                         | 1952          | 1991 |                                               |
|                             | St. Cajetan<br>(Italian)            | 1920          | 1991 |                                               |
|                             | St. Hyacinth<br>(Polish)            | 1909          | 1991 |                                               |
| Mount Pleasant              | St. Leonard                         | 1900          | 1991 | St. Pius X, Mount Pleasant                    |
|                             | St. Bernardine<br>(Italian)         | 1906          | 1972 |                                               |
|                             | St. Joseph                          | 1886          | 1972 |                                               |
| Mount Pleasant              | Transfiguration<br>(Polish)         | 1890          | 2003 | St. Pius X, Mount Pleasant                    |
|                             | Transfiguration<br>(Polish)         | 1890          | 2003 |                                               |
| New Florence                | St. Mary                            | 1854          | 2008 | Holy Family, Seward                           |
| New Kensington              | St. Elizabeth<br>(Hungarian)        | 1937          | 1959 | Christ the King, Leechburg                    |
| Penn                        | St. Boniface                        | 1863          | 2008 | Sacred Heart, Jeannette                       |
| Smithton                    | St. Timothy                         | 1867          | 2008 | St. Anne, Rostraver                           |
| Sutersville                 | St. Charles Borromeo                | 1865          | 2008 | Holy Family, West Newton                      |
| Trauger                     | Forty Martyrs                       | 1916          | 2008 | St. Florian, United                           |
| Webster                     | Holy Cross                          | 1952          | 2000 | St. Anne, Rostraver                           |
| Wilpen                      | St. Ann                             | 1913          | 2008 | Holy Trinity, Ligonier                        |

Endnotes:

<sup>1</sup> Records of the Rimer Mission prior to 1937 are located at St. Mary of Mercy Parish in Pittsburgh.

<sup>2</sup> SS. Cosmas and Damian was attended by priests from St. Charles Parish in the neighboring Diocese of Erie, which may hold some records.

<sup>3</sup> St. George (Maronite) is now part of the Maronite Eparchy (diocese) of Saint Maron of Brooklyn (established 1966) and the parish houses its own records.

<sup>4</sup> The present location of this church's records has not been confirmed.





Seal of Wheeling Jesuit University. Motto devised by Fr. Clifford Lewis, S.J.  
Source: Wheeling Jesuit University



Rev. Clifford M. Lewis, S.J. (ca. 1980s)  
Source: Archives of Wheeling Jesuit University



Plaque honoring Fr. Lewis and other initial Jesuit faculty at Wheeling College  
Source: Wheeling Jesuit University



Chapel of Jesuit Novitiate of St. Isaac Jogues, Wernersville, PA  
Source: Society of Jesus, Maryland Province



Initial Jesuit faculty of Wheeling College with Fr. Lewis in center (ca. 1955)  
Source: Wheeling Jesuit University



Aerial view of Wheeling Jesuit University  
Source: Wheeling Jesuit University



Campus of Wheeling Jesuit University  
Source: Wheeling Jesuit University

# REV. CLIFFORD M. LEWIS, S.J. – JOURNALIST, HUSBAND, PRIEST, COLLEGE CO-FOUNDER, AND HISTORIAN

John C. Bates, Esq.

*Luceat Lux Vestra (Let Your Light Shine)*  
– Motto of Wheeling Jesuit University

Jorge Mario Bergoglio followed a tradition that has been key to members of the Society of Jesus (popularly, the Jesuits) since the establishment of that order – he served as a teacher while studying for the priesthood in Argentina in the mid-1960s. Fifty years later, Bergoglio is Pope Francis, the first Jesuit pope. The tradition of Jesuit education continues, especially in the United States. Twenty-eight Jesuit colleges and universities stretch from Boston to Los Angeles and from Seattle to Mobile, Alabama.

Teaching is in the blood of Jesuits. They’ve been educators for virtually all of their 477 years of existence. In 1540, founder Ignatius of Loyola (1491-1556) received papal approval of the order. At that time, monastic schools educated young men to be priests. But what European families wanted for their children was an education that would enable them to be literate and able to engage in the secular public world.

The Jesuits offered instruction to those entering their order. The original Jesuits had studied at the University of Paris and had learned pedagogical methods not typically found elsewhere in Europe. This “Parisian method” divided students into classes, with progress from one class to a higher one in a graduated system. And in teaching writing and speaking, the Jesuits didn’t just have students read works by great authors but promoted “active learning” by having students write speeches and then deliver them in class.

This would become a new form of missionary work. The Jesuits opened their first school for “outside” students in Sicily in 1548. It was not designed to educate students to become priests, but rather to become thoughtful, active, engaged laity in their communities. Jesuits schools spread throughout Europe and the order’s members became known as “the schoolmasters of Europe.”

The Jesuits immigrated to Maryland, opening their first school in what would later become the United States of America, in 1640. Almost 150 years later, in 1789, America’s first bishop, John Carroll (a former Jesuit), broke ground on land bordering the Potomac River to build Georgetown College.

Like many “colleges” of the era that offered a preparatory-school education, Georgetown later evolved into a true college. Like most other Jesuit colleges in the United States, it became a university with professionally specialized schools. While it did not specifically train men for the priesthood, Georgetown did prepare some for seminary.

The opening of Jesuit high schools<sup>1</sup> and colleges reflected the movement of Catholics in America, as immigrants spread out in all directions in the country. The sequence of development of the 28 Jesuit colleges and universities in the United States is listed in Table 1.

Table 1: The sequence of development of the 28 Jesuit colleges and universities in the United States.

| College or University       | Location                   | Year of Establishment |
|-----------------------------|----------------------------|-----------------------|
| Georgetown University       | Washington, D.C.           | 1789                  |
| St. Louis University        | St. Louis, Missouri        | 1818                  |
| Spring Hill College         | Mobile, Alabama            | 1830                  |
| Xavier University           | Cincinnati, Ohio           | 1831                  |
| Fordham University          | New York, New York         | 1841                  |
| College of the Holy Cross   | Worcester, Massachusetts   | 1843                  |
| St. Joseph’s University     | Philadelphia, Pennsylvania | 1851                  |
| Santa Clara University      | Santa Clara, California    | 1851                  |
| Loyola University Maryland  | Baltimore, Maryland        | 1852                  |
| University of San Francisco | San Francisco, California  | 1855                  |
| Boston College              | Boston, Massachusetts      | 1863                  |
| Loyola University Chicago   | Chicago, Illinois          | 1870                  |
| Canisius College            | Buffalo, New York          | 1870                  |
| St. Peter’s University      | Jersey City, New Jersey    | 1872                  |



| College or University         | Location                | Year of Establishment |
|-------------------------------|-------------------------|-----------------------|
| University of Detroit Mercy   | Detroit, Michigan       | 1877                  |
| Regis University              | Denver, Colorado        | 1877                  |
| Creighton University          | Omaha, Nebraska         | 1878                  |
| Marquette University          | Milwaukee, Wisconsin    | 1881                  |
| John Carroll University       | Cleveland, Ohio         | 1886                  |
| Gonzaga University            | Spokane, Washington     | 1887                  |
| University of Scranton        | Scranton, Pennsylvania  | 1888                  |
| Seattle University            | Seattle, Washington     | 1891                  |
| Rockhurst University          | Kansas City, Missouri   | 1910                  |
| Loyola Marymount University   | Los Angeles, California | 1911                  |
| Loyola University New Orleans | New Orleans, Louisiana  | 1912                  |
| Fairfield University          | Fairfield, Connecticut  | 1942                  |
| LeMoyne College               | Syracuse, New York      | 1946                  |
| Wheeling Jesuit University    | Wheeling, West Virginia | 1954                  |

Surprisingly, Pittsburgh is the one major American city that lacks a Jesuit institution of higher learning. That story is left to a future article. Rather, our focus is on the very last of the Jesuit schools to be established in the United States – Wheeling Jesuit University in Wheeling, West Virginia, just 40 miles west of Pittsburgh – and the Jesuit priest responsible for its establishment, Father Clifford M. Lewis, S.J. Lewis was a native of Western Pennsylvania, and Wheeling is in many ways a cultural suburb of Pittsburgh due to its proximity to the Steel City. Therein lies an intriguing historical connection between Western Pennsylvania and West Virginia *via* a man who was a journalist, husband, priest, college co-founder, fundraiser, public relations official, professor, coach, archaeologist, archivist, and historian.

Pennsylvania Beginnings

The surname “Lewis” is of English and Welsh background – derived from *Llew* (one who gives light). Clifford Merle Lewis was born on March 3, 1911 in hospital in Meadville (Crawford County), Pennsylvania, the son of Walter D. Lewis (age 33)

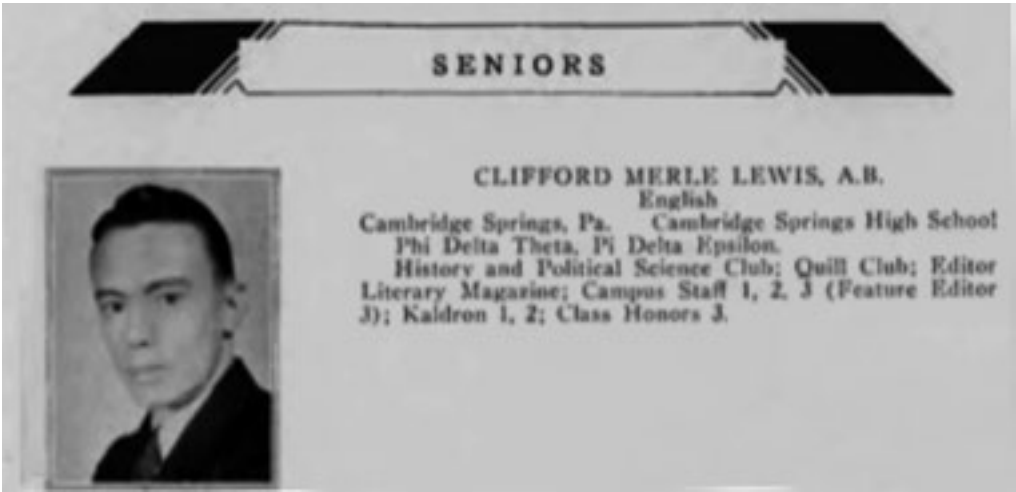
and Florence W. Lewis (age 25). His parents were residents of Cambridge Springs, a resort town of approximately 1,500 people. Known for its mineral springs and variety of hotels, the town was just 11 miles from Meadville. The parents were well educated for that time – his father had completed college, and his mother had completed high school. His father was the proprietor of a hardware store, working 72 hours per week.<sup>2</sup> Clifford began his education, during World War I, in a one-room schoolhouse, typical of rural Pennsylvania. He graduated from Cambridge Springs High School in 1928.

Allegheny College

“Cliff” then enrolled in Methodist-affiliated Allegheny College in nearby Meadville, the county seat and a natural draw for residents of Cambridge Springs. A trolley line had connected the two communities until 1920, when automobiles became the mode of transportation. In this new setting, Cliff would promptly demonstrate his superior intellectual abilities, voracious appetite for work, and pronounced interest in writing.

- The first mention of the young freshman at the college appeared in the December 19, 1928 issue of the college newspaper, *The Campus*, which reported that he had pledged Phi Delta Theta fraternity.<sup>3</sup> He was to live in the fraternity house at 662 Highland Avenue for the final three years of his college studies. Cliff’s college days were thereafter tracked in a series of articles that appeared in issues of *The Campus*:
- February 27, 1929: Freshman Clifford Lewis had become a reporter for the college newspaper.<sup>4</sup>
  - October 16, 1929: Sophomore “Cliff Lewis” had joined the school’s literary organization, the Quill Club.<sup>5</sup>
  - Fall of 1930: The returning Junior became Feature Editor of the college newspaper.
  - November 12, 1930: The college’s literary magazine would make its debut that school year “newly dressed.” The *Allegheny Literary Magazine* “presents a new cover design, and also a larger size page, but the chief innovations concern the actual contents.” The transformation was the work of its associate editor, Clifford Lewis. The advance publicity noted: “Of outstanding importance, too, is Clifford Lewis’ review of the early history of Crawford County, the first article of a series of five picturing life and development in this vicinity, particularly Indian lore.”<sup>6</sup>
  - December 10, 1930: Lewis was honored when the Publications Board presented its annual awards at a ceremony in the chapel. He was presented with a Silver Key as associate editor of the *Literary Magazine*. The silver key went to department editors and managers who had completed two years of work and had started on their third year.<sup>7</sup>
  - December 17, 1930: Lewis was elected to membership in the History and Political Science Club.<sup>8</sup>
  - February 18, 1931: A front-page article on the upcoming issue of the school’s *Allegheny Literary Magazine* noted that it would carry two primary features, one of which was a continuation of Clifford M. Lewis’s story of local Indian history, “Early Man in Crawford County.” That publication “promises to be a little above par.”<sup>9</sup>
  - February 25, 1931: Lewis was initiated into the History and Political Science Club. The club met regularly where the students presented papers on historical topics that they had written, which were then discussed by the general membership.<sup>10</sup>
  - April 22, 1931: Allegheny’s chapter of Pi Delta Epsilon honorary journalism fraternity sent Cliff Lewis as its delegate to the national convention of the fraternity held in Cincinnati on April 17-18. The conference included a banquet, address by the Assistant Editor of *The Saturday Evening Post*, theater party at the Shubert, a play, and dancing.<sup>11</sup>
  - May 27, 1931: The Publications Board of the College met and elected Clifford Lewis as editor of *The Literary Magazine*. Among the reasons justifying his selection was the fact that “Lewis [had] acted in the capacity of Associate Editor of the *Literary Magazine*.”<sup>12</sup>

- September 30, 1931: Cliff Lewis’s name was front page news with the announcement that he had been elected to membership in Phi Beta Kappa for scholastic work done in 1930-1931. He was one of only eight Juniors so honored. The announcement had been made at Allegheny’s annual Scholarship Assembly at chapel services.<sup>13</sup> Admission to the nation’s most prestigious honor society was demanding. At Allegheny, an average grade of 85% was required. Although one-fourth of the class was eligible, not more than one-half of those were chosen. One-third of the total number chosen might be initiated at the beginning of their Senior year, provided that they had maintained an average grade of 90% for their first three years’ work. The award was not given as a mere reward for aptitude. Rather the golden key was a symbol of the highest honor given to deserving students who had ranked the highest in scholarship. Allegheny’s chapter (established in 1902) was the 54<sup>th</sup> of only 93 chapters in existence at the time of Cliff’s election.<sup>14</sup>
- November 4, 1931: The college president announced that Cliff Lewis would continue as one of four students on the reorganized Publications Board.<sup>15</sup>
- December 9, 1931: Cliff Lewis, president of the local chapter of Phi Delta Theta welcomed attendees at the Tri-Province Convention held December 4-6. Cliff presided. “Rushing Methods” and ‘Hell Week” were among the scheduled sessions. A dinner with over 100 guests was held at the local fraternity house; a formal dance followed in the college gymnasium.<sup>16</sup>
- December 16, 1931: Allegheny College did not exist in an academic vacuum, isolated from world events. The Carnegie Institute for International Peace regularly sent books to the school’s History Club. Cliff Lewis was one of the three Club members who reported on the books. It was no surprise that he was selected to attend as a delegate to the model disarmament conference that the Carnegie Institute would hold in Pittsburgh in January 1932.<sup>17</sup>
- January 13, 1932: Lewis, of the History and Political Science Club, attended the 3-day Model Disarmament Conference at the University of Pittsburgh.<sup>18</sup>
- February 10, 1932: Cliff Lewis received considerable attention in a front-page article, “Arms Gathering Ruled by Local Politicians.” He had represented Allegheny College at the January 8-10 Model Disarmament Conference in Pittsburgh. Representing Great Britain in the “Committee on Military Aircraft” negotiations, he kept “British interests in the forefront throughout ... effected a ‘satisfactory’ settlement on disarmament in aircraft, and for the last session executed a *coup d’etat* which defeated the strong pacifist section of the conference.” He was deemed to have demonstrated appropriate “aggressive statesmanship.”<sup>19</sup>
- March 2, 1932: Cliff Lewis spoke on his participation at the Model Disarmament Conference that had been held in Pittsburgh. He was also involved in the discussion of disarmament at a joint meeting of the History and Political Science Club with Pi Tau Epsilon.<sup>20</sup>



Clifford Merle Lewis as a Senior in Allegheny College Yearbook 1932

Source: *The Kaldron*, Allegheny College 1932



• March 16, 1932: The Quill Club initiated a “Reading Hour” that met in the library on Sunday afternoons when faculty and students would give readings on varied subjects of interest.

Last Sunday, March 13, a representative of the student body, Clifford M. Lewis, was the center of attention in a group composed only of undergraduates. Mr. Lewis, who is editor-in-chief of the *Allegheny Literary Magazine* and an outstanding member of the Quill Club, chose to read from Robert Louis Stevenson, and selected an excerpt from *Travels With a Donkey*.<sup>21</sup>

• May 5, 1932: With the silver loving cup – symbolizing victory in the Interfraternity Sing – at stake, an outdoor vocal contest was held on the steps of Bentley Hall. A chorus from Phi Delta Theta participated with the solo part sung by Clifford Lewis. His fraternity did not capture the prize but a large audience, clustered beneath the trees lining the campus drive, thoroughly enjoyed the show.<sup>22</sup>

• May 11, 1932: Honors accumulated for the graduating Senior. The Carnegie Foundation for the Advancement of Teaching administered two days of general cultural tests – covering the fields of English, science, foreign literature, fine arts, history and social studies – to college students across the state. Allegheny College participated. With results of the English test still pending, results of the other tests were announced and Clifford Lewis emerged as the fifth highest student overall of the 500+ tested; among seniors, he ranked third highest. His score was 620.<sup>23</sup>

• May 18, 1932: Senior Clifford Lewis placed third in the English division of the Carnegie Foundation Tests for the Advancement of Teaching. Also, *The Campus* noted that the final issue of the *Allegheny Literary Magazine*, of which he was editor, would include his article on “the abuses of the educational system in general.”<sup>24</sup>

• May 25, 1932: Graduating editor Clifford Lewis, along with the faculty advisor and Lewis’s successor, had selected the incoming editorial staff of the college’s *Allegheny Literary Magazine* – nicknamed the *Lit* – for the 1932-1933 school year. The front-page article went on to describe Lewis’s contribution:

Clifford Lewis, retiring editor of the Lit, announces that his final issue will be distributed June 1. There will be four more pages than the usual number and an extra-large amount of poetry.

Commenting on his year’s work on the Allegheny Literary Magazine, Mr. Lewis stated: “I have been pleased with the writing that the freshmen have been doing this year. We have had more good freshmen contributors than I have [had] since I have been in school.”<sup>25</sup>

The 1932 college yearbook, *The Kaldron*, presented Lewis as editor of the *Allegheny Literary Magazine*,<sup>26</sup> a member of Phi Delta Theta fraternity,<sup>27</sup> inducted into Pi Delta Epsilon (the honorary Journalism fraternity),<sup>28</sup> and a member of both the Quill Club<sup>29</sup> and the History and Political Science Club.<sup>30</sup>

The following information accompanied his senior picture:<sup>31</sup>

CLIFFORD MERLE LEWIS, A.B.

English

Cambridge Springs, Pa. Cambridge Springs High School

Phi Delta Theta Pi Delta Epsilon

History and Political Science Club; Quill Club; Editor,

Literary Magazine; Campus Staff 1, 2, 3 (Feature Editor,

3); Kaldron 1, 2; Class Honors 3

Clifford M. Lewis emerged from four years of college as socially active, possessed of strong verbal skills, a clear leader evidenced both by his selection by college officials and election by peers to positions of responsibility, with an interest in music, a passion for writing, and a particularly strong interest in history. His literary interest was the most evident: editor of the college literary magazine, Feature Editor and three years on the staff of the college newspaper, two years on the staff of the college Yearbook – along with membership in both the history and literary clubs and the honorary journalism fraternity. Lewis’s college career concluded with Commencement Exercises for his 112-member graduating class on June 7, 1932 in the Allegheny College Gymnasium.<sup>32</sup>

**Career Development**

Following college, young Lewis began a teaching career as a social sciences instructor in Erie County, Pennsylvania. He went on to earn a Master’s degree in journalism at the University of Wisconsin in 1935. Lewis returned to Meadville where he worked as a newspaper reporter for *The Meadville Tribune*, a seven-day morning paper that covered Crawford County. He next took a job teaching journalism at West Virginia Wesleyan College in Buckhannon (Upshur County), West Virginia, while simultaneously serving as director of publicity.<sup>33</sup> In 1938, he became associate director (editor) of publications at Penn State University in State College (Centre County), Pennsylvania.

**Conversion to Catholicism**

A year earlier in 1937, Clifford left his Baptist roots and converted to Catholicism. He became active in Catholic evangelization efforts. *The Pittsburgh Catholic* noted in its May 25, 1939 issue that:

ST. PETER’S (BROWNSVILLE) –

Clifford Lewis, of Penn State College, addressed the parish study club on Sunday afternoon and took part in an open forum which followed the address. Questions on Catholic doctrine and practice were also answered.<sup>34</sup>

**Marriage**

Clifford’s conversion was due to Catharine O’Keefe, a devout Catholic woman whom he had met and would later marry. Catharine had taught in public school at Harborcreek and at Academy High School in Erie. For three years, she was an instructor at California State Teachers College in California, Pennsylvania. She and Cliff shared a love of religion and music. The wedding notice in *The Pittsburgh Press* of August 9, 1939, provides background on both newlyweds:

TEACHER, COLLEGE EDITOR MARRIED IN BROWNSVILLE

Newlyweds Will Reside in State College After Honeymoon at Yellowstone Park

The marriage of Miss Catharine M. O’Keefe of the faculty of California State Teachers’ College, California, Pa., and Clifford M. Lewis, associate editor of publications at Pennsylvania State College, State College, Pa., took place Monday [August 7, 1939].

The marriage ceremony followed by nuptial Mass was held in the historic St. Peter Church, Brownsville, Pa. Rev. James A. McKeever of St. Thomas Aquinas Church, Coal Center, read the service and Mass, with Rev. Martin J. Brennan, pastor of St. Peter’s and [Rev.] Dr. James A. Reeves, president of Seton Hill College, present in the sanctuary.

Attendants were Miss Elizabeth Smith of Pittsburgh, dietitian at California State College, maid-of-honor, and Frank E. Williams Jr., of Buckhannon, W. Va., senior in the Department of Mining Engineering at State College.

The bride wore a gown of white lace and net with short puffed sleeves and a sweetheart neckline. Her finger-tip veil was draped from a crown of orange blossoms and she carried a shower bouquet of white roses and valley lilies.

The maid-of-honor was dressed in a gown of aquamarine mouseline de sole with shirred bodice and sleeves. Her hat was an aqua net turban styled with shirred crown and a shoulder-length veil. Her flowers were talisman roses and babies’ breath.

After a breakfast in the Mt. Vernon room of the George Washington Hotel, Washington, Pa., the bridal couple left for Yellowstone National Park. Later they will be at home in State College.

The bride is the daughter of Mr. and Mrs. Louis A. O’Keefe of California, formerly of Erie. She is a graduate of Edinboro State Teachers’ College and the University of Pittsburgh and is a member of Alpha Psi Omega, honorary dramatics fraternity. She is president of the Junior Friday Afternoon Club of California.

Mr. Lewis is the son of Mr. and Mrs. Walter D. Lewis of Cambridge Springs, Pa. He is a member of Phi Beta Kappa and Phi Delta Theta, being chapter adviser for the latter fraternity at State College.<sup>35</sup>

The *Pittsburgh Post-Gazette* also carried a similar article, captioned “Three Pastors Officiate at O’Keefe-Lewis Service in Brownsville Church.”<sup>36</sup>

**Tragedy!**

The marriage would come to an unexpectedly tragic end just six months later, almost to the day. On February 7, 1940, Catherine

was driving with her mother in a recently purchased automobile on the Cochran Road about three miles out of Meadville, when she passed out at the wheel, causing the car to leave the road and crash into a tree. A dispatch from Meadville described the seriousness of the accident:

Mrs. Clifford M. Lewis, 25, of State College, and her mother Mrs. Lillian O’Keefe, 58, of California, Pa., were in the hospital today suffering from serious brain concussions as the result of their automobile striking a tree.

State Motor Police said there was a possibility Mrs. Lewis, driving the car, may have fainted yesterday, causing the machine to leave the highway and hit the tree near here.

Mrs. O’Keefe was some improved this morning, hospital attendants reported. Both women are suffering from shock. Mrs. Lewis’ husband is a member of the publicity department staff at Penn State College.<sup>37</sup>

Mrs. Lewis lingered for five days, finally succumbing on Sunday, February 11 in Spencer Hospital in Meadville, which was operated by the Sisters of St. Joseph of Northwestern Pennsylvania (Erie). Given her educational prominence and youth, her husband’s educational position, and the rarity of death due to a car accident in that rural county, publicity was quick and far reaching. *The Daily Republican* in Monongahela carried a front-page story, “Injuries Fatal to Former C.S.T.C. Faculty Member.” *The Pittsburgh Press* carried stories in all editions, ranging from “Crash Injuries Fatal” to “College Agent’s Wife Dies.”<sup>38</sup> Funeral services were held the following Tuesday morning at St. Anthony of Padua Church in Cambridge Springs, Cliff’s hometown, amidst a record snowfall of 8 to 10 inches.

**Priesthood**

The solace that Clifford Lewis found in the Catholic faith would lead him, just two years later, to an irrevocable decision to study for the priesthood. It was no surprise that Lewis – a scholar with a Master’s Degree who had taught in both high school and college and was fully invested in the field of education – would select the Society of Jesus (Jesuits)<sup>39</sup> to continue that educational role while serving as an ordained priest. Accordingly, he entered the Jesuit novitiate near Wernersville, Pennsylvania, on September 7, 1942.

The Jesuit Novitiate of St. Isaac Jogues at Wernersville bears mention in its own right. The increasing number of applicants to the Society of Jesus had led to the decision to build a new novitiate in the late 1920s. The prevailing Jesuit training concept was to remove novices from the mainstream and educate them in an idyllic, secluded setting. Attracted by the rail lines and beautiful topography, the Jesuits selected a 240-acre site in Lower Heidelberg Township, Berks County, Pennsylvania – approximately 55 miles northwest of Philadelphia. The buildings and grounds of this Jesuit community were the gift of Nicholas and Genevieve Brady, famed benefactors of the Jesuits.<sup>40</sup> Nicholas was one of the great financial powers of his day and used his wealth for philanthropy. Both husband and wife were devout Catholics and spared no expense in the facility’s construction. The Boston architectural firm of McGinnis and Walsh – the premier Catholic



ecclesiastical designers of the day – designed the building in the English Renaissance style. The \$2 million novitiate featured carved oak, marble, coffered ceilings, and ornate details executed by European craftsmen. The Bradys suggested the novitiate’s name to honor the North American martyr slain in New York in 1646. The canonization of Isaac Jogues occurred on June 29, 1930, which coincided with the opening of the novitiate and “Blessed” was changed to “Saint.” The Bradys would be buried in the crypt under the novitiate’s high altar.<sup>41</sup>

While pursuing his philosophical and theological studies, Lewis taught at the Jesuit-run University of Scranton, where he served as Acting Head of the Department of Sociology. He was ordained to the priesthood in June 1951 by Archbishop Francis Keogh of Baltimore in the Chapel of the Sacred Heart at Woodstock College in Maryland. Woodstock was the oldest Jesuit seminary in the country.<sup>42</sup> Lewis was 40 years old at the time of ordination. He then served as assistant to the president of the University of Scranton, Father J. Eugene Gallery, S.J.

West Virginia

The State of West Virginia came into existence following the Wheeling Convention of 1861 in which delegates from Unionist counties of northwestern Virginia decided to break away from the Commonwealth of Virginia in the early days of the American Civil War. West Virginia was admitted to the Union on June 20, 1863. Its two largest cities were Wheeling (located on the Ohio River, in the northern panhandle between eastern Ohio and Western Pennsylvania) and Charleston (located in the geographical center of the state). While Charleston would become the state capital, Wheeling was to exercise an outside influence in the state – due to its proximity to large metropolitan areas, population, and direct connection to the Mississippi River and the heart of America. The state straddles the Appalachian Mountains. Its northern panhandle, which included Wheeling, was in close proximity to Pittsburgh. The state’s forests and coal mines would supply the burgeoning steel mills and factories of metropolitan Pittsburgh for over a century.

Catholic West Virginia

Catholic life in West Virginia preceded the organization of the state. The Diocese of Wheeling was canonically erected on July 19, 1850 with territory taken from the Diocese of Richmond. Bishop Richard V. Whelan – who was then serving as bishop of Richmond (1841-1850) and soon-to-be first bishop of Wheeling (1850-1874) – requested in September 1846 that Jesuits establish a college in Wheeling that would also serve those men aspiring to the priesthood. The Jesuits did not act on that proposal.<sup>43</sup>

A period of expansion in the diocese occurred during the 40-year administration of Archbishop John J. Swint (1922-1962), the first native son to occupy the see.<sup>44</sup> During his tenure, the Catholic population doubled and the diocese built 100 churches, a new cathedral, five hospitals, and 52 schools. Such expansion was remarkable given that the number of Catholics in the Diocese of Wheeling (re-named the Diocese of Wheeling-Charleston in 1974)

was historically small. Then, as now, the percentage of Catholics approximated 5% of the state’s population.<sup>45</sup>

One of Bishop Swint’s principal objectives was to realize the dream of Wheeling’s first bishop by organizing a college that would be operated by the Jesuits. The appeal of developing a college in Appalachia would prove persuasive to the Jesuits on this second try. Swint’s vision was influenced by the growing economic affluence in Wheeling as a thriving industrial city with a population of about 55,000 in the post-World War II era. The return of millions of soldiers seeking a better life and the availability of the G.I. Bill of Rights led many bishops to conclude that the time was ripe for an expansion of Catholic institutions of higher learning that would meet the educational needs of the rapidly growing numbers of faithful. Thus, in the area surrounding the West Virginia panhandle, new colleges were established by Bishop John Mark Gannon of Erie (Gannon College, now a university), Bishop John King Mussio of Steubenville (College of Steubenville, now a university), and Bishop Emmet M. Walsh of Youngstown (Walsh College, now a university) – not to mention others within a 200-mile radius of Wheeling.

The College

Swint revived the idea of a college when in October 1951 he asked the Society of Jesus’s Maryland Province (within whose jurisdiction his diocese was located) to begin a two-year feasibility study. The bishop offered to provide the site and physical plant for the college if the Jesuits would agree to staff and operate the school. Father Clifford M. Lewis, S.J., was authorized to undertake that study.

Father Lewis arrived in Wheeling in 1952.<sup>46</sup> As the Jesuits’ educational representative, he came to the city to gauge community needs and the level of support for a college. He began conferring with Bishop Swint and others interested in the start up of the school. As a plan developed, the price tag for constructing the bare essentials soared. Lewis quickly ascertained that several million dollars would be necessary for any plan to succeed. Swint declared the cost too expensive for the effort to continue, but the Jesuits in the person of Father Lewis persisted. Swint’s willingness to tap his financial reserves had its limits. Caught between his order’s desire to open this 28<sup>th</sup> Jesuit college in the United States and Bishop Swint’s limited financial commitment, Father Lewis became acutely aware that fundraising to cover the gap would fall on his shoulders – and since those monies would go to construction, additional funds for operation would also have to be raised. His survey and the beginning of the school’s history are memorialized in a classic photograph of Father Lewis viewing the college’s future location – pasture land that was part of the huge campus of Mount de Chantal Visitation Academy.<sup>47</sup> The photo does not show his face, so we can only guess at what that view might have revealed about his perception of the challenge ahead. Lewis was the first Jesuit to take up residence in Wheeling and he would spend the remaining 31 years of his life there.

Heiress Sara Tracy<sup>48</sup> had left her estate to the diocese and those

funds would enable the diocese to purchase land from Mount De Chantal Visitation Academy in Wheeling and finance construction of the first three buildings on campus. The site was largely self-contained and somewhat isolated from the larger community – bounded on the east to the northwest by Wheeling Creek, on the west by the then-Mount de Chantal Visitation Academy, and to the south by a high hill. Bishop Swint pledged \$2 million to help finance the construction of the campus on this site. As Father Lewis ascertained, the Jesuits would need to raise additional funds for a complete college campus.

On July 4, 1952, the Jesuits approved the bishop’s plan for a college which focused on 61 acres of empty pasture land that belonged to Mount de Chantal. Swint had already decided that this large and essentially flat site would be the best spot for a college in his see city, and proceeded to purchase the site later that month.

The Jesuits selected Pittsburgh architect Bertrand J. Marlier, Sr. (1912-1990), to design the college campus and all of its early buildings. At that point, Marlier had more than 20 years of experience in designing numerous buildings of many types. His work included residential and other buildings (such as the Golf Hall of Fame museum and library) in addition to a large number of Catholic churches and institutions in the Pittsburgh area – Our Lady of Grace Church and rectory in Scott Township, St. Winifred Church in Mt. Lebanon, St. Bartholomew Church and new school wing in Penn Hills, St. Bernadette Church in Monroeville with its nation-

ally famed corkscrew spire, and Vincentian Home in McCandless.<sup>49</sup> Marlier would earn the respect of the Jesuits in connection with his design of the master plan for and the initial buildings of Wheeling College.

- On November 24, 1953, a groundbreaking ceremony for the college was held. Finalization of architectural plans, approvals, and winter weather combined to delay start of construction of the college’s first three buildings until spring 1954:
- Swint Hall (administration, library, dining),
  - Donahue Hall (classrooms, labs, offices, chapel), and
  - Whelan Hall (Jesuit residence).

In summer 1954, a Jesuit organizational committee set up a temporary college center in the former St. Michael’s rectory and church at 127 Edgington Lane in Wheeling. On September 25, 1954, the college incorporated as Wheeling College, Inc., with the Secretary of State of West Virginia in the state capital, Charleston. The college existed as of this formal incorporation date. On that same day, Father John Baptist Janssens, S.J., the Father General of the Society of Jesus in Rome appointed Father Lawrence R. McHugh, S.J., as the college’s first president.<sup>50</sup>

The corporation would operate with an all-Jesuit Board of Trustees – Father Clifford Lewis, Father Edward Powers, Father Lawrence McHugh, Father Joseph Drane, and Brother John Mich-



Fr. Clifford Lewis at the future site of Wheeling College — 61 acres of pasture at Mount de Chantal (ca. 1953)

Source: Archives of Wheeling Jesuit University



alowicz. McHugh served as the college’s president, Drane created the academic structure, Powers was the treasurer and selected equipment and furnishings for the buildings, while Lewis handled fundraising and public relations.

McHugh and Lewis worked with Bishop Swint on the challenging task of creating a college from 61 acres, three partially completed buildings, a handful of Jesuits, and a tight budget. Costs soon exceeded the initial budget. The bishop constantly disagreed about the project’s priorities. The Jesuits saw the need for modern laboratories while the bishop envisioned a gymnasium as more beneficial.

Construction progressed and the cornerstone of Donahue Hall was laid on November 21, 1954. Completion of the buildings enabled the school to formally open on its own grounds on September 26, 1955 – delayed from the original opening date of September 11 due to the need to complete roads and sidewalks. Wheeling College had a staff of 12 Jesuits and four lay professors. The first class consisted of 90 students who were offered 25 courses in 12 majors. One month later, on October 23, more than 2,000 people attended the formal dedication ceremonies for the college. Festivities began with a Solemn High Mass at St. Joseph’s Cathedral, followed by a colorful procession from Swint Hall to Donahue Hall, where the dedication took place. The now-Archbishop Swint and the Jesuit Provincial of the Maryland Province were the principal speakers. Four years later, the college’s first commencement saw 31 men and 20 women graduate.

Father Lewis’s work continued unabated. He was a special assistant to the college’s president, immersing himself in any and all issues that affected the college. He was instrumental in obtaining an amendment to the federal G.I. Bill of Rights that would allow veterans to receive financial aid while attending a still-unaccredited college.<sup>51</sup> Wheeling College promptly admitted its first military veterans after that 1956 amendment. On February 11, 1957, Archbishop Swint deeded the college property to the Maryland Province of the Society of Jesus. This formal gift of the college would subsequently be commemorated as “Founder’s Day.”<sup>52</sup> On November 4, 1957, a committee of the West Virginia Board of Education recommended that Wheeling College be approved as a degree-granting institution. Father Lewis’s creativity was evident in the recruitment of entertainer Danny Thomas to give a benefit performance at Wheeling’s Capitol Theatre in June 1958 to fund a dormitory project. Three months later, the college opened a \$4.5 million campaign for long-range development. Opening of the college’s first residence halls in fall 1959 – McHugh for 158 male students and Sara Tracy for 100 female students – terminated the practice of housing students at Mount de Chantal, boarding houses, and residential homes. The Jesuits had even moved temporarily to a former orphanage to provide student residential quarters.

The year 1962 witnessed accreditation of the school by the North Central Association of Colleges and Universities, and a \$5 million expansion program to fund a library, campus center, theater, and two additional residence halls (1966). Throughout, Father Lewis

built bridges that served the college well during these years.

In the fall of 1964, the college was awarded an Area Redevelopment project – part of President Johnson’s Great Society – to study how the State of West Virginia might improve its economy. Under the direction of Father Lewis, eight students each spent about 200 hours studying how tourism might impact employment, traffic and other matters.

The 1970s brought financial challenges, declining enrollment, and rumors that the college would close. Refocused, the Jesuits undertook initiatives that resulted in a 50% increase in enrollment, constructed \$50 million in new facilities, and added an evening program. The word “Jesuit” was added to the school’s name in 1986. On August 22, 1996, the school name would change again to the current Wheeling Jesuit University.<sup>53</sup>

### Responsibilities

Father Lewis was to wear many hats – usually simultaneously – in his many years at the school: special assistant to successive college presidents, chief fundraiser, director of public relations and alumni relations and development, liaison to the business and professional community, coach of the golf team, history professor, and college archivist. Having arrived first, he became the first faculty member of the new college. In addition, he coached the Wheeling Jesuit golf teams to championships in the West Virginia Intercollegiate Athletic Conference 1964-1966. The teams practiced and played most of their games at nearby Oglebay Park. During the construction of the early buildings, he conducted archaeological digs with students on the college property, collecting spearheads and arrowheads that are now displayed near the main entrance of Donahue Hall.

Lewis would work closely with the several Jesuit confreres who would serve successively as presidents of the institution:

- The early years under the first president, Father Lawrence McHugh, S.J. (1954-1959), witnessed the college’s chartering by the State of West Virginia, hiring of faculty, and the building of Whelan, Swint, and Donahue Halls. Other buildings would follow.

- The second president, Father William Troy, S.J. (1959-1966) oversaw completion of McHugh and Sara Tracy dorms, the gymnasium, and the construction of three student apartment buildings on the hill. A Summer School was inaugurated in 1960. A capital campaign for \$5.3 million was undertaken. Student enrollment rose, necessitating more faculty and staff. The college received full accreditation in 1962.

- Father Frank Haig, S.J., served as third president (1966-1972). This was a troubled period for the college: student unrest during the Vietnam War, faculty and student discontent with college policies. Declining student enrollment led to abandonment of part of the college’s expansion program (no new library), temporary closure of the Sara Tracy dorm, and other cutbacks that led to some faculty departures and concern about viability of the college.

- Father Charles Currie, S.J., succeeded as the school’s fourth pres-

ident (1971-1982). He successfully increased enrollment, gained donor support, and initiated 12 new academic programs. An Evening Division was also created.

- Father Thomas Acker, S.J., would serve as the fifth president (1982-2000) and the last during the remaining lifetime of Father Clifford Lewis. The college was about to transform into Wheeling Jesuit University.

During these administrations, Father Lewis operated publicly and effectively in his dual roles as fundraiser and public relations official. To build support in the local community for the college, the school held banquets for influential Wheeling businessmen, lawyers, and city officials. At any one time, more than 100 guests would be present. A Board of Advisors was devised under Father Lewis – comprised of 32 businessmen, lawyers, and professionals – as a further integration of the school into the local community. The Board met annually, but had subcommittees that met more often. The Charter Guild was formed in 1955 as the women’s auxiliary – and they were highly successful in educating the public as to the school’s purpose and needs, creating goodwill, and raising funds.

### Passion for History

This collegiate work dovetailed nicely with Father Lewis’s interest in local history. As a passionate historian, Lewis concluded that the Wheeling area provided ample opportunity to contribute to researching and publishing its history. He became president of the Wheeling Area Historical Society. In 1968, he launched publication of the *Upper Ohio Valley Historical Review*. The first issue contained an article researched and written by him. He would publish again in that journal, while serving on the journal’s Editorial Board. He also served as an officer of the West Virginia Historical Society. He was a principal in organizing the annual Panhandle Historical Dinners. The county historical societies in the Panhandle district of West Virginia met, with Wheeling College playing host; at the October 1968 gathering, Father Lewis showed sides of the historic National Road. He was a popular and sought-after speaker, often supplementing his addresses with illustrative slides. He was often pictured in the photographs that marked such groups’ dinners and other activities.<sup>54</sup>

### Interest in Archaeology

Archaeology was another interest of Father Lewis. He regularly attended the annual meetings of the West Virginia Archaeological Society. He became president of the West Virginia Archaeological Society. At the 1968 state meeting, Father Lewis delivered a report on the Wheeling area chapter’s activities, including their work on the McCulloch Site.<sup>55</sup>

### Historic Preservation

Father Lewis believed that Wheeling contained numerous historic structures that warranted preservation. West Virginia Governor Hulett Smith appointed Father Lewis to the West Virginia Antiquities Commission in April 1968. Under a new state law, the Commission was charged with conducting a statewide survey of historic properties.<sup>56</sup> Father Lewis also played a key role in acquiring

federal funds for the restoration of West Virginia Independence Hall (the old Custom House) in Wheeling. At the dedication of the structure, he delivered an address on its history. The structure was declared a National Historic Landmark in 1988, just five years after the death of Father Lewis.

He likewise served as a moving force in the declaration of Wheeling’s Suspension Bridge as a Civil Engineering Landmark in ceremonies held in Wheeling in 1969 – and also as to the subsequent designation of the Suspension Bridge as a National Historical Landmark on the National Register of Historic Places on May 15, 1975. The bridge – the first to span the Ohio River – was built 1847-1849. Lewis’s published article on “The Wheeling Suspension Bridge” (1972) was cited in the Nomination Form for inclusion of the structure on the National Register.<sup>57</sup> As part of Wheeling’s celebration of the United States Bicentennial on July 4, 1976, Father Lewis delivered the keynote address on the history of the Suspension Bridge.

But the foregoing may create the misimpression that Father Lewis’s spiritual duties were secondary to his administrative responsibilities and academic interests. Nothing could be farther from the truth. Small newspaper notices from eastern Ohio, throughout West Virginia, and Western Pennsylvania indicate a true priest. He addressed a group in Beckley in southernmost West Virginia on “Problems of Planned Parenthood.”<sup>58</sup> He officiated at marriages, within and outside of West Virginia, of former students and others who came to know and respect him. He worked with such Catholic groups as the Catholic Daughters of America, the Holy Name Society, the Knights of Columbus, and Catholic Parent-Teacher organizations.

### Activities Outside West Virginia

Father Lewis’s work was not confined to West Virginia. He was a not infrequent speaker at Catholic gatherings in eastern Ohio and Western Pennsylvania. For example, he served as retreat master at a three-day retreat for the Sacred Heart Alumni Association held at St. Francis Retreat House on Beechwood Boulevard in Squirrel Hill in Pittsburgh in March 1957.<sup>59</sup> Spring of 1966 saw him address a conference of officers and alumni from all 28 Jesuit colleges and universities that was held at the Bishop’s Latin School in Pittsburgh. The event was sponsored by Wheeling College alumni. Lewis addressed the group in his capacity as director of development at the school.<sup>60</sup> He was involved in the national Newman Center ministry to Catholic college students at secular colleges and universities. Reflecting his personal conversion experience, he authored a manual of Catholic readings for college students designed to explain the Catholic faith to non-Catholics and educate Catholics whose catechesis was incomplete.

### Death

Death came to Father Lewis on St. Patrick’s Day, March 17, 1983, at the school where he had devoted his adult life.<sup>61</sup> Characteristically, he was working on a historical project – the history of Wheeling College. Lewis had just celebrated his 72<sup>nd</sup> birthday two weeks before his death. His funeral was held at the Jesuit chapel in Wernersville in Berks County, Pennsylvania, where he had entered



the novitiate. Burial followed in the Jesuit cemetery there. Wheeling College held a memorial service the day before Father Lewis's funeral Mass.



**Tombstone of Fr. Clifford M. Lewis, Jesuit Cemetery, Woodstock, MD**  
Source: Find A Grave



**Near the tombstone of Fr. Clifford Lewis, S.J., is that of Bishop Michael O'Connor, S.J., who entered the Society of Jesus in 1860 upon his resignation of the see of Pittsburgh.**  
Source: Find A Grave

**Publications**

The Wheeling Area Historical Society began publication of *The Upper Ohio Valley Historical Review* in October 1968, devoted to the local history of the northern panhandle of West Virginia.<sup>62</sup> Appropriately, Father Lewis contributed an article to the first issue: “Bishop Van De Velde’s Journey Down the Ohio, 1831.” His article, “Jesuits in Virginia 1570-1850” appeared in the Spring 1977 issue of that journal. This was the beginning of a number of historical articles that he would submit for publication over the coming years.

Father Lewis’s published works include:

- “French Priests in Western Pennsylvania 1739-1759,” *Mid-America*, Vol. 29 (April 1947), 92-121.
- “French Jesuits in Western Pennsylvania,” *The Woodstock Letters*, Vol. 76, No. 2 (June 1947), 130-158 [Part I], and Vol. 76, No. 3 (October 1947), 241-261 [Part II].<sup>63</sup>
- Book Review of Mother Pauline Smith-Steinmetz, *Life of Mother Janet Stuart* (Dublin: Clonmore & Reynolds Ltd., 1948), appearing in *The Woodstock Letters*, Vol. 78, No. 4 (November, 1949), 383.
- Book Review of Kenneth E. Kidd, *Excavation of Ste Marie I* (Toronto: University of Toronto Press, 1949), appearing in *The Woodstock Letters*, Vol. 79, No. 2 (May 1950), 191-192.
- Book Review of John Bernard McGloin, *Eloquent Indian: The Life of James Bouchard, California Jesuit* (Stanford: Stanford University Press, 1949), appearing in *The Woodstock Letters*, Vol. 79, No. 3 (July 1950), 287.
- Co-author with Albert J. Loomie of *The Spanish Jesuit Mission in Virginia, 1570-1572* (Chapel Hill, NC: University of North Carolina Press for the Virginia Historical Society, 1953).
- “Sporadic but Dramatic Contacts Link Jesuits to State Through Four Centuries,” *The West Virginia Register* (October 12, 1956), 28.
- Editor of *FOCUS: Catholic Background Reading for the Orientation of College and University Students* (Huntington, IN: National Newman Club Federation/Our Sunday Visitor Press, 1956).
- Book Review of Rev. Emmett A. Shanahan, *Minnesota’s Forgotten Martyr* (Warroad, MN: St. Mary’s Church, 1949), appearing in *The Woodstock Letters*, Vol. 80, No. 1 (February 1961), 94-96.
- “Bishop Van De Velde’s Journey Down the Ohio, 1831,” *Upper Ohio Valley Historical Review*, Vol. 1, No. 1 (October 26, 1968), 8-12.
- “A Frontier Store in West Virginia,” *West Virginia History*, Vol. 32, No. 4 (July 1971), 238-243.<sup>64</sup>
- “The Wheeling Suspension Bridge,” *West Virginia History*, Vol. 33, No. 3 (April 1972), 203-232.
- “Triumph from Tragedy: Charles Ellet Jr. and the Collapse of the Wheeling Suspension Bridge,” *Upper Ohio Valley Historical Review*, Vol. IV, No. 2 (Spring 1976), 2-15.
- “Francis H. Pierpont – A Man for Two States,” *Allegheny College Bulletin* (June 1976).

- “Francis H. Pierpont – A Man for Two States,” *Upper Ohio Valley Historical Review*, Vol. V, No. 1 (Autumn 1976), 15-21.
- “Jesuits in Virginia, 1570-1850 – A Brief Account,” *Upper Ohio Valley Historical Review*, Vol. VI, No. 2 (Spring 1977), 3-10.
- “Nation’s Greatest Earthquakes, 1811-1812: Effect in Wheeling Reported by Ship-Builder Josiah Fox,” *Upper Ohio Valley Historical Review*, Vol. IX, No. 1 (Autumn/Winter 1979), 2-14.
- “Career of Josiah Fox as Ship-Builder for the U.S. Navy: His Own Story,” *Upper Ohio Valley Historical Review*, Vol. X, No. 1 (Autumn/Winter 1980), 22-31.
- “The Reconnaissance Expedition of Two French Navigators,” *West Virginia History*, Vol. 43, No. 1 (Fall 1981), 21-35.
- “Roman Catholic Missions in the Southeast and the Northeast,” in William C. Sturtevant and Wilcomb E. Washburn (eds.) *Handbook of North American Indians, Volume 4: History of Indian-White Relations* (Washington, D.C: Smithsonian Institution, 1988), 481-493. This is a 20-volume series, publication of which began in 1978; 15 volumes were published before the series was suspended in 2007.

**Awards and Recognitions**

- Father Lewis’s true legacy lies in Wheeling Jesuit University – the name adopted by Wheeling College in 1996. While the school’s initial buildings reflected the names of the successive bishops of Wheeling and a principal donor to the diocese, the school – and community leaders – later memorialized the work of Father Clifford Lewis in several ways:
- The school installed a commemorative plaque at Whelan Hall recognizing Father Lewis and four other Jesuits as the first residents in Whelan Hall and the original trustees of the college.
  - The WJU Alumni Association created the Clifford Lewis S.J. Award that is presented yearly to the alumnus/a who best exemplifies Father Lewis’s spirit, extraordinary service, and dedication to Wheeling Jesuit University – a “person for others.” The first recipient was Father Lewis in 1971.
  - The school conferred an Honorary Doctor of Humane Letters (L.H.D.) upon Father Lewis at the Fall Academic Convocation (September 1974), in recognition of his contribution as a Jesuit founder of Wheeling College.<sup>65</sup>
  - Wheeling’s principal newspaper, the *Wheeling News-Register*, recognized Father Lewis’s contribution to the community in a 1974 editorial: “If the purpose of education is to prompt a human awakening in man, we believe that Father Lewis is a true example of education’s success.”<sup>66</sup>
  - The Upper Ohio Valley Historical Society confirmed in 1978 that Father Lewis was affectionately regarded as the “Dean of Wheeling historians” by those in the Wheeling area interested in local history.<sup>67</sup>
  - The school dedicated the “Lewis House” on the campus in Father Lewis’s honor in the year of his death, 1983.
  - The Wheeling Hall of Fame Board in 1994 inducted Father

Clifford M. Lewis, S.J., into the Wheeling Hall of Fame that honored residents “who had attained considerable distinction in some specific field and thus brought honor to their home city.” He was honored in the field of “Education and Religion” with these words:

- Educator, author, lecturer, and research analyst, he was among the founders of Wheeling Jesuit College (University) and was assistant to college president. He played an instrumental role in restoration of West Virginia Independence Hall and designation of Suspension Bridge as a national historic landmark. He was the first Jesuit priest to take up residence in Wheeling.<sup>68</sup>
- The school created the Clifford M. Lewis, S.J. Appalachian Institute in 2002 as a way of stressing the need for a service-learning component at Wheeling Jesuit University. The Institute’s mission is “to serve as a center of research and analysis, education and action attuned always to the struggles and dreams of the Appalachian people” – focusing on issues such as health, education, economic development, and coal impoundment.
  - The school recognized Father Lewis’s role as a “founder” of the institution during the 50<sup>th</sup> Anniversary Lecture Series “Sharing Our History: 250 Years in the Life of the Jesuits and the Upper Ohio Valley.”<sup>69</sup>
  - University President Father Joseph R. Hacala, S.J., announced that he would honor this pioneer Jesuit founder during the school’s 46<sup>th</sup> Commencement exercise in 2004, citing “In the spirit of Wheeling College, Father Cliff Lewis was a pioneer who prophetically dreamed of an institution that would ‘provide independent enlightenment to tomorrow’s problems.’”<sup>70</sup>
  - The school, to mark its 50<sup>th</sup> anniversary, created the Peter-Hans Kolvenbach, S.J. Award for Mission and Service and conferred the new award posthumously on Father Clifford M. Lewis, S.J., at the 2004 Commencement of Wheeling Jesuit University.
  - The compilers of *Legendary Locals of Wheeling* included Father Lewis in this 2013 volume of local “heroes” who shaped the history of Wheeling, appropriately in the “Public Service” chapter.<sup>71</sup>

President Hacala’s tribute to Father Lewis at the time of conferral of the Kolvenbach Award included these comments:

During thirty years of service to Wheeling College until his death in 1983, Fr. Lewis was a person on whom students, faculty, administrators, staff members, the public at large and other Jesuits could model their own commitment. It was he who suggested the motto of the college, *Lucent Lux Vestra* (Let Your Light Shine) – all the more significant because it was so typical of the man himself. Hardly a brick, hardly a tree, hardly a curriculum innovation on the campus those early years did not bear the imprint of Fr. Lewis’s vision and wisdom and concern.



Wheeling College was founded in 1954, as a partnership between the then Catholic Diocese of Wheeling and the Maryland Province of the Society of Jesus, bringing to life this Jesuit institution, the first and only Catholic college in West Virginia. Fr. Lewis, the first Jesuit to arrive on campus, steadily engaged in a dedicated priestly ministry. Constantly on call as an educator, author, lecturer, historian and archaeologist, he was also largely responsible for raising the money to supplement Archbishop John J. Swint’s original benefaction to the college.

The first faculty member, Fr. Lewis also served as archivist, as special assistant to the first four presidents, and as the first director of public relations, alumni relations, and development. Fr. Lewis was first and foremost a “great simple man” who said “yes” to the call of God, and dreamed of a campus that would, in his own words, “provide independent enlightenment to tomorrow’s problems.”

As we prepare to celebrate the 50<sup>th</sup> anniversary of our founding and incorporation, the institution which he loved so warmly and creatively and which continues to cherish him and learn from him, is awarding, posthumously, the Peter-Hans Kolvenbach, S.J. Award for Mission and Service upon Fr. Clifford M. Lewis of the Society of Jesus.<sup>72</sup>

Legacy

Father Clifford M. Lewis, S.J., was a dedicated priest, an avid historian, and a skilled administrator – with an effective way of dealing with people. He is recognized as one of the two founders of the university. He is remembered for his efforts as an educator, author, lecturer, and religious counselor – a person who was called on to accomplish many tasks over many years, and did all of them well.

Father Lewis dreamed of a Jesuit institution in West Virginia that would “provide independent enlightenment to tomorrow’s problems.”<sup>73</sup> For over 30 years, he worked daily to bring that dream to reality. Today, Wheeling Jesuit University numbers 1,400 students (two-thirds of whom are Catholic) from 37 states and 20+ countries, 47 programs (including seven Masters, one doctoral, and four certificate programs), 29 student clubs and organizations, 20 athletic teams, a 65-acre main campus with an auxiliary campus in downtown Wheeling, and dormitories that house 79% of students on campus.<sup>74</sup> Support from its 8,000+ alumni and the business community has increased far beyond the original expectations for this last of the Jesuit institutions located in one of the smallest state populations in the United States.

Father Lewis spent almost all of his priestly life just about a two-hour drive from his birthplace of Meadville. He carried with him always the educational foundation he received in the elementary, secondary and collegiate institutions in Western Pennsylvania as well as the Catholic faith that he embraced as a young man in this area. His roots in Western Pennsylvania were strong and deep, and enabled him to reach out to enrich the lives of countless people just a short distance from Western Pennsylvania. He made Wheeling his new “home” without abandoning his original home and all that had shaped him.

The motto of Wheeling Jesuit University is *Luceat Lux Vestra* – “Let Your Light Shine.” Father Lewis devised that motto for the school. Indeed, that phrase truly captures the spirit and life story of Father Clifford M. Lewis, S.J. The flame lit by that Jesuit priest more than 60 years ago in Wheeling continues to shine brightly today.

Endnotes:

<sup>1</sup> Today, there are 64 Jesuit high schools in the United States, an increase from the 47 in existence just 25 years ago. The Jesuits never opened a high school in Western Pennsylvania, but they did administer the Bishop’s Latin School in Pittsburgh for the 13 years that it operated (1961-1973) as the pre-seminary high school of the diocese of Pittsburgh, inaugurated by Bishop John J. Wright.

No additional Jesuit colleges or universities have been established in the years since Wheeling Jesuit University opened.

<sup>2</sup> 1940 U.S. Federal Census, Cambridge Springs Borough, Population Schedule, Sheet 1 A, Line Nos. 35-36 (April 4, 1940). The parents lived at 123 Main Street in Cambridge Springs.

A sense of the community in which Clifford Lewis grew up can be obtained by an examination of the histories of Cambridge Springs: (1) Terry and Kathleen Perich, *Cambridge Springs and Edinboro* (Charleston, SC: Arcadia Publishing, 2006), (2) Sharon Smith Crisman, *Around Cambridge Springs* (Charleston, SC: Arcadia Publishing, 2003), (3) Chuck Stone (ed.), *Cambridge Springs Centennial: “Spirit of the Springs”* (Cambridge Springs, PA: Cambridge Springs Chamber of Commerce, 1966), (4) Brigitte Beard, *Cambridge Springs Celebrates 100 Years of the Blue and the White* (1986), (5) Tom Hobson, *Progress in Athletics: Cambridge Springs High School 1910-1986* (1986), and (6) *Cutter’s Guide to Cambridge Springs: The Great Health and Pleasure Resort of Pennsylvania* (Cambridge Springs, PA: Charles Cutter and Son, 1902).

<sup>3</sup> “Fraternities Announce Results of Pledging,” *The Campus* (December 19, 1928), 1.

<sup>4</sup> “Reporters,” *The Campus* (March 20, 1939), 2.

<sup>5</sup> “Quill Club,” *The Campus* (October 16, 1929), 3.

<sup>6</sup> “First Issue of ‘Lit’ to Contain Several Attractive Features,” *The Campus* (November 12, 1930), 1.

<sup>7</sup> “Publications Awards Given to Eighteen,” *The Campus* December 10, 1939), 1.

<sup>8</sup> “History and Political Science Club Meets,” *The Campus* (December 17, 1930), 1.

<sup>9</sup> “Literary Magazine Will Be Given to Student Body Soon,” *The Campus* (February 18, 1931), 1.

<sup>10</sup> “History Club Elects Six Members Monday,” *The Campus* (February 25, 1931), 1.

<sup>11</sup> “Annual Convention of Journalism Fraternity is Held in Cincinnati,” *The Campus* (April 22, 1931), 4.

<sup>12</sup> “Publication Elections for 1931-1932 Held Monday,” *The Campus* (May 27, 1931), 1.

<sup>13</sup> “Phi Beta Kappa Elections Held – Honors Awarded,” *The Campus* (September 30, 1931), 1.

<sup>14</sup> As to the Society’s history, see Richard Nelson Current, *Phi Beta Kappa in American Life: The First Two Hundred Years* (New York: Oxford University Press, 1990).

<sup>15</sup> “Changes Are Made in Publications Board,” *The Campus* (November 4, 1931), 1.

<sup>16</sup> “Phi Delts Entertain District Convention,” *The Campus* (December 9, 1931), 1, 3.

<sup>17</sup> “History Club to Send Delegates,” *The Campus* (December 16, 1931), 1.

<sup>18</sup> “Delegates of Local Clubs Attend Meetings,” *The Campus* (January 13, 1932), 1.

<sup>19</sup> “Army Gathering Ruled by Local Politicians,” *The Campus* (February 10, 1932) 1, 4.

<sup>20</sup> “Pi Tau Epsilon Plans Meeting with Political Science Club,” *The Campus* (March 2, 1932), 2.

<sup>21</sup> “Quill Club Presents Sunday Reading Hour,” *The Campus* (March 16, 1932), 2.

<sup>22</sup> “Sigma Alpha Epsilon Winner in Third Sing,” *The Campus* (May 5, 1932), 1.

<sup>23</sup> “Students Make Good Showing in Carnegies,” *The Campus* (May 11, 1932), 2.

<sup>24</sup> “Further Information on Carnegie Results: The Campus Publishes Ten High Scorers in English for Each Class,” *The Campus* (May 18, 1932), 1; “Lit Magazine Will Discuss Curriculum,” *ibid*.

<sup>25</sup> “Edith Fox to Edit 32-33 Lit Magazine,” *The Campus* (May 25, 1932), 1.

<sup>26</sup> “Allegheny Literary Magazine,” *The Kaldron* (Meadville, PA: Allegheny College, 1932), 61.

<sup>27</sup> “Phi Delta Theta,” *The Kaldron*, op. cit., 88-89.

<sup>28</sup> “Honorary Fraternities: Pi Delta Epsilon,” *The Kaldron*, op. cit., 147.

<sup>29</sup> “Quill Club,” *The Kaldron*, op. cit., 159.

<sup>30</sup> “History and Political Science Club,” *The Kaldron*, op. cit, 160.

<sup>31</sup> “Seniors,” *The Kaldron*, op. cit., 184.

<sup>32</sup> “One Hundred Seventeenth Annual Commencement,” *The Kaldron*, op. cit., 172.

<sup>33</sup> The school catalog for 1937-1938 included in its faculty listing: Lewis, Clifford M., M.A. Instructor in Journalism and Director of Publicity A.B., Allegheny College; M.A., University of Wisconsin.

*West Virginia Wesleyan College Catalog 1937-1938* Vol. 31, No. 1 (Buckhannon, WV: West Virginia Wesleyan College, September 1937), 16. The college was founded in 1890 by the West Virginia Conference of the United Methodist Church. It was a private coeducational, liberal arts college, named in honor of John Wesley, the founder of Methodism.

<sup>34</sup> “St. Peter’s (Slippery Rock),” *The Pittsburgh Catholic* (May 25, 1939), 5.

<sup>35</sup> “Teacher, College Editor Married in Brownsville,” *The Pittsburgh Press* (August 9, 1939), 15.

<sup>36</sup> “Three Pastors Officiate at O’Keefe-Lewis Service in Brownsville Church,” *Pittsburgh Post-Gazette* (August 8, 1939), 8.

<sup>37</sup> “Woman and Mother Are Hurt as Auto Crashes,” *The Evening News* [Harrisburg, PA] (February 8, 1940), 17. See also: “Two Women Hurt in Road Accident,” *The Record-Argus* [Greenville, PA] (February 8, 1940), 1 [reported “shock” and “severe lacerations”]; “State College Woman and Mother Injured,” *Altoona Tribune* (February 8, 1940), 1 [reported “fractured skulls” and “critical condition”]; “Two Women Hurt in Crash at Meadville,” *The News-Herald* [Franklin and Oil City, PA] (February 8, 1940), 1 [reported “serious brain concussions”].

<sup>38</sup> See “Crash Injuries Fatal,” *The Pittsburgh Press* (February 12, 1940), 13, and “College Agent’s Wife Dies,” *The Pittsburgh Press* [Final Edition] (February 12, 1940), 6. See also “Woman Dies of Wreck Injuries,” *The Record-Argus* [Greenville, PA] (February 12, 1940), 9.

<sup>39</sup> As to the order’s history in the United States, see Raymond A. Schroth, S.J., *The American Jesuits: A History* (New York: New York University Press, 2007).

<sup>40</sup> Nicholas Brady (1878-1930) held several papal honors and was a papal duke. Genevieve Garvan Brady (1884-1938) was a papal duchess who became a *confidante* of Bishop (later Cardinal) Francis Spellman and hosted Eugenio Cardinal Pacelli (Pope Pius XII) at her 87-room 72,000-square foot Tudor mansion, *Inisfada*, on Long Island during the latter’s 1936 trip to the U.S.

<sup>41</sup> Despite declining numbers and talk of closing the novitiate and selling the building, the novitiate remained in Wernersville until 1993. In the late 1960s, a Jesuit spiritual center was opened in the building for laymen and women. Retired Jesuits now occupy a portion of the house. “History of the Jesuit Center,” *Jesuit Center for Spirituality at Wernersville, PA*, accessed October 3, 2017, <http://www.jesuitcenter.org/history>.

<sup>42</sup> Woodstock College existed from 1869 to 1974. It was located just west of Baltimore. The campus is now a Job Corps Center.

<sup>43</sup> Clifford M. Lewis, “Jesuits in Virginia, 1570-1850 – A Brief Account,” *Upper Ohio Valley Historical Review*, Vol. VI, No. 2 (Spring 1977), 7.

<sup>44</sup> John Joseph Swint was born in Pickens WV in 1879, ordained a priest of Wheeling in 1904, appointed auxiliary bishop of Wheeling in 1922, ordained a bishop that same year, and appointed bishop of Wheeling in December of the same year (upon the death of his predecessor). He was appointed an archbishop *ad personam* in 1954. He died in 1962 at age 82, having ruled the diocese for 40 years.

<sup>45</sup> Today, Catholics number only about 116,000 in a statewide population of a little under 2 million. There are 110 parishes.

The history of the diocese is recounted in Tricia T. Pyne, *Faith in the Mountains: A History of the Diocese of Wheeling-Charleston* (Strasbourg, France: Editions du Signe, 2000), and Ryan Rutkowski, *Catholic West Virginia* (Charleston, SC: Arcadia Publishing, 2010).

<sup>46</sup> Some accounts cite his arrival as late as February 1953.

<sup>47</sup> Mount de Chantal had been founded in 1848 as the Wheeling Female Academy in downtown Wheeling and moved to its final location with a new name in 1865. Grades 5 through 12 of the private academy were all female. The school building (1864-1865) was listed on the National Register of Historic Places in 1978. The school closed in 2008. Wheeling Hospital purchased the site in 2010 and demolished the building in 2011. Wishing to see the Mount’s legacy continued, the sisters gifted money to Wheeling Jesuit University to establish the Mount de Chantal Conservatory of Music. A gallery displays art, antiques and archives from Mount de Chantal Visitation Academy. The order’s early history is recounted by Barbara J. Howe, “Pioneers on a Mission for God: The Order of the Visitation of the Blessed Virgin Mary in Wheeling, 1848-1860,” *West Virginia History*, New Series Vol. 4, No. 1 (Spring 2010), 59-92. See also Margaret Brenan, “Mount de Chantal Visitation Academy,” *The West Virginia Encyclopedia*, accessed September 21, 2017, <http://www.wvencyclopedia.org/articles/1430>.

<sup>48</sup> Sara C. Tracy (1827-1904) was a New Yorker who befriended Bishop Patrick Donahue (Swint’s predecessor), to whom she left her entire estate. Those funds enabled development of a number of diocesan institutions, including Wheeling College.

<sup>49</sup> “Bertrand J. Marlier,” *The Pittsburgh Press* (October 31, 1990), 19. Marlier also had the unique distinction of attending Sacred Heart High School in Pittsburgh during the period that the parish operated a co-ed high school in competition with the newly opened Central Catholic



High School for Boys. Marlier served on Sacred Heart’s football team. See “Sacred Heart Hi Enrolls 200: Clubs Organized, Football Season Starts,” *The Pittsburgh Press* (September 30, 1928), 66. Bertrand’s older brother, Raymond (1894-1969) was also a famed architect.

<sup>50</sup> Father McHugh began his theology studies at Innsbruck, Austria, in 1936. He was expelled by the Nazis shortly after the *Anschluss* of Austria by Germany.

<sup>51</sup> The Serviceman’s Readjustment Act of 1944 (P.L. 78-346, codified in Title 38, U.S. Code, Chapter 12) and the Veterans’ Readjustment Assistance Act of 1952 (P.L. 82-550, codified in Title 38, U.S. Code, Chapter 33) as amended. Collectively, they were referred to as the G.I. Bill of Rights.

<sup>52</sup> Sixty years later (on May 23, 2017), Wheeling Jesuit University announced that the Diocese of Wheeling-Charleston would purchase the university’s property in exchange for redeeming the school’s outstanding bonds that secured its long-term debt – in order to stabilize the school’s finances and secure its future. The property was leased back to the school at a nominal rate. “Wheeling Jesuit University Sells Property to Secure Financial Future,” *America*, last modified May 26, 2017, <https://www.americamagazine.org/politics-society/2017/05/26/wheeling-jesuit-university-sells-property-secure-financial-future>.

<sup>53</sup> The history of the university is told in (1) Steven M. Infanti, Paul V. Stark, Judith Geary, Joseph R. Hacala (eds.), *The First 50 Years of Wheeling Jesuit University: Ignatian Vision and Gospel Values in the Tradition of Jesuit Education, 1954-2004* (Wheeling: Wheeling Jesuit University, 2005), and (2) Joseph A. Laker, *Wheeling Jesuit University* (Charleston, SC: Arcadia Publishing, 2012). See also the history appearing at the university website: <http://www.wju.edu/about/history/default.html> (accessed September 21, 2017).

<sup>54</sup> See, e.g., “History Groups Plan Meetings,” *The Weirton Daily Times* (October 3, 1968), 5; “History Group to Hear Priest,” *The Weirton Daily News* (November 18, 1969), 2; “State Officers,” *The Weirton Daily Times* (September 24, 1969), 17 [with photograph]; “Historical Societies Hold Dinner,” *The Weirton Daily Times* (September 24, 1969), 17; “Historical Dinner Principals,” *The Weirton Daily Times* (October 23, 1967), 1 [with photograph]; “Historical Groups of District Meet,” *The Weirton Daily Times* (October 23, 1967), 1-2 [Father Lewis, identified as president of the Ohio County Historical Society, offered the Benediction.]

<sup>55</sup> “Potomac State Host to Society Meeting,” *Cumberland Evening Times* [Cumberland, MD] (October 17, 1968), 11.

<sup>56</sup> “Three Appointed to Antiquities Panel by Smith,” *The Charleston Daily Mail* (April 3, 1968), 15.

<sup>57</sup> See National Park Service, “Wheeling Suspension Bridge,” *National Register Digital Asset Management System*, accessed September 21, 2017, <https://npgallery.nps.gov/AssetDetail?assetID=7ffd8551-e435-412b-a437-4ded19ee67b7>.

<sup>58</sup> “To Meet May 2,” *The Raleigh Register* [Beckley, WV] (April 26, 1965), 5.

<sup>59</sup> “Alumni on Retreat,” *Pittsburgh Catholic* (March 14, 1957), 12.

<sup>60</sup> “Jesuit Alumni Plan Meeting,” *Pittsburgh Catholic* (April 14, 1966), 12.

<sup>61</sup> “Jesuit College Teacher to be Buried in Berks,” *Reading Eagle* (March 19, 1983), 14; “Wheeling College Co-Founder Dies,” *The Pittsburgh Press* (March 20, 1983), 43.

<sup>62</sup> Today, the Wheeling National Heritage Area continues the initiative first started by the Wheeling Area Historical Society.

<sup>63</sup> *The Woodstock Letters* are officially titled *The Woodstock Letters: A Record of Current Events and Historical Notes Connected with the Colleges and Missions of the Society of Jesus*. The *Letters*, covering

the years 1872-1969, appear in print and are digitized. See, e.g., George Zorn, *Woodstock Letters Index*, Volumes 1-80 (1872-1951) (Woodstock, MD: Woodstock College Press, 1960), accessed September 21, 2017, <https://archive.org/details/woodstockletters1801unse>.

<sup>64</sup> *West Virginia History* was an annual journal published by the West Virginia Division of Culture and History.

<sup>65</sup> Many, but not all of Father Lewis’s awards, are listed at the WJU Factbook website, accessed September 21, 2017, [factbook.wju.edu](http://factbook.wju.edu).

<sup>66</sup> Harry Hamm, Editor, *Wheeling News-Register* (September 29, 1974).

<sup>67</sup> Robert Ramsey and Kenneth R. Nodyne, “In Honor of Father Lewis, First Editor of the *Upper Ohio Valley Historical Review*,” *Upper Ohio Valley Historical Review*, Vol. VII, No. 2 (Spring-Summer 1978), 23.

<sup>68</sup> Wheeling Hall of Fame, “2015 Wheeling Hall of Fame Program,” *Ohio County Library*, accessed September 21, 2017, [http://www.ohiocountylibrary.org/uploads/5g\\_WHOF-MAG105500-Book\\_P4\(1\).pdf](http://www.ohiocountylibrary.org/uploads/5g_WHOF-MAG105500-Book_P4(1).pdf).

<sup>69</sup> “Lecture Series to Examine Early Years of Wheeling Jesuit University” [advertising the November 3, 2004 lecture], *Wheeling Jesuit University*, accessed October 3, 2017, [http://www.wju.edu/about/adm\\_news\\_story.asp?iNewsID=1265&strBack=%2Fabout%2Fadm\\_news.asp](http://www.wju.edu/about/adm_news_story.asp?iNewsID=1265&strBack=%2Fabout%2Fadm_news.asp).

<sup>70</sup> “Brother Rick Curry to Address Class of 2004,” *Wheeling Jesuit University*, accessed October 3, 2017, [http://www.wju.edu/about/adm\\_news\\_story.asp?iNewsID=1079&strBack=%2Fabout%2Fadm\\_news\\_archive.asp](http://www.wju.edu/about/adm_news_story.asp?iNewsID=1079&strBack=%2Fabout%2Fadm_news_archive.asp).

<sup>71</sup> Seán Duffy and Brent Carney, *Legendary Locals of Wheeling, West Virginia* (Charleston, SC: Arcadia Publishing, 2013), 105, 125.

<sup>72</sup> “Wheeling Jesuit University Honors Founding Jesuit With The Peter-Hans Kolvenbach, S.J. Award for Mission and Service,” *Wheeling Jesuit University*, accessed October 3, 2017, [http://www.wju.edu/about/adm\\_news\\_story.asp?iNewsID=1121&strBack=2Fabout%2Fadm\\_news\\_archive.asp](http://www.wju.edu/about/adm_news_story.asp?iNewsID=1121&strBack=2Fabout%2Fadm_news_archive.asp). The award was named for Fr. Peter-Hans Kolvenbach, then-Superior General of the Society of Jesus. As 29<sup>th</sup> Superior General, Kolvenbach (1928-2016) served 1983-2008.

<sup>73</sup> Fr. Joseph Hacala, S.J., “Recommitting the Institution to Its Mission,” *National Jesuit News*, Vol. 34, No. 2 (November 2004), 7.

<sup>74</sup> “Fast Facts About WJU,” *Wheeling Jesuit University*, accessed October 3, 2017, <https://www.wju.edu/about/fast-facts.html>.

# “I’M THEIR BISHOP AND I NEED TO RESPOND TO THEIR PAIN”

Mike Aquilina and Ann Rodgers

In 2002, when the Catholic Church in the United States was shamed by bishops who had protected child molesters in the priesthood, Bishop Donald Wuerl of Pittsburgh stood out as one who had swiftly removed perpetrators and stood up for victims.

Just months after becoming bishop of Pittsburgh in 1988, he rejected his attorneys’ advice and met with victims. Seeing the damage to their lives and their faith, he made zero tolerance the policy of the diocese. He stood that ground even when the Vatican’s highest court ordered him to reinstate a priest whom he believed to be guilty. In 2002 in Dallas he led the floor fight that established zero tolerance as a national policy.

Bishop Wuerl was “one of the first bishops out front on this,” said Father Lawrence DiNardo, his longtime canonical adviser who is now general secretary of the Diocese of Pittsburgh. “He got the ball rolling on this issue and the absolute need of establishing clear and precise procedures to deal with it in as transparent a way as possible.”

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When he was ordained a bishop in 1986, Bishop Wuerl knew of a few isolated cases of pedophile priests, including one years earlier in Pittsburgh and a highly publicized one in Louisiana. But “there was no awareness of how widespread it was,” Cardinal Wuerl recalled.

Especially after the Louisiana case, “we were being told by psychologists and institutions that you can send this person for treatment and he can overcome his problem,” he said. “Many

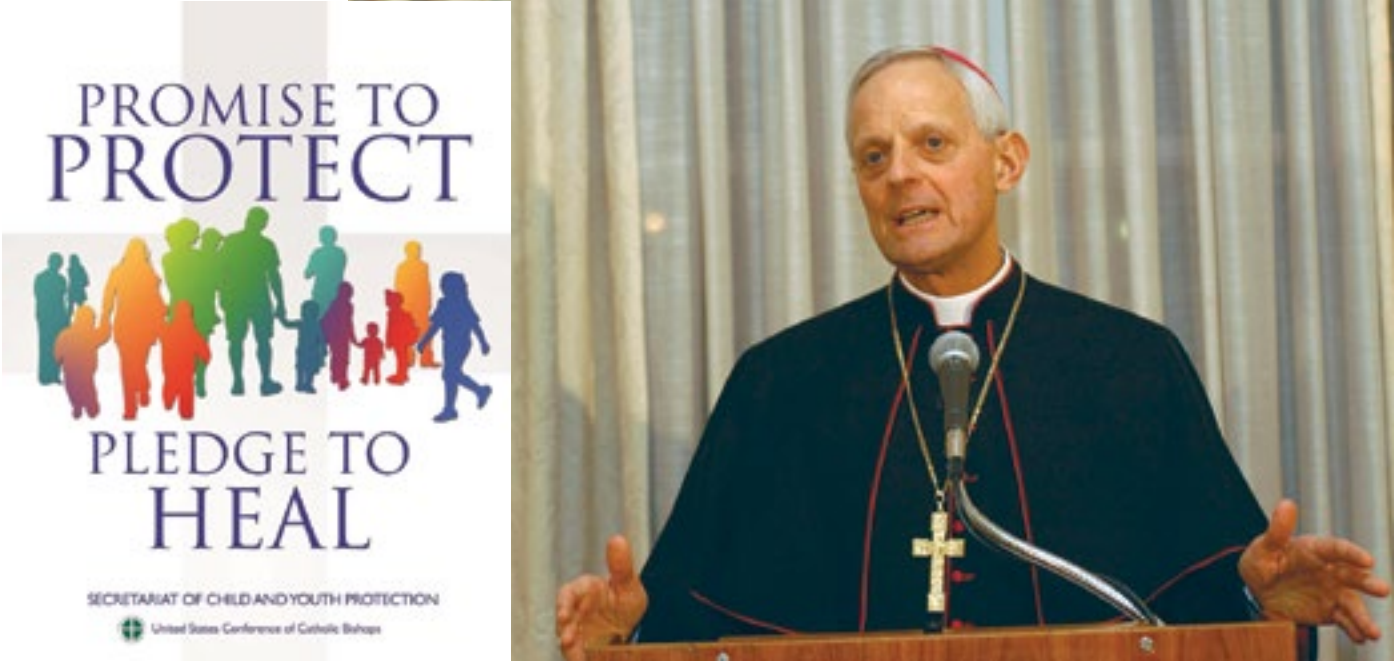
bishops didn’t understand that this was anything other than a moral problem.... It was clear that we didn’t realize the horrible impact on the victims.”

Setting a zero-tolerance policy in Pittsburgh wasn’t just a case of administrative smarts, said Father Ronald Lengwin. “He had an incredible sense of good and evil,” he said.

When Bishop Wuerl was appointed to Pittsburgh, three priests were on administrative leave for sexually molesting two brothers. Their parents had initially asked his predecessor only to remove them from ministry. But, acting on a moral duty to protect others, in October 1988 they pressed charges and filed suit.

Bishop Wuerl summoned his close advisors and attorneys to discuss whether he should visit the family. “The almost unanimous advice was to follow the legal advice, which was the accepted wisdom of the day. It was that, if you had been sued, you shouldn’t go,” Father Lengwin said. But Bishop Wuerl, he continued, “said, ‘You know what? I’m their bishop. I’m their bishop and I need to respond to their pain.’ And he decided he was going, and he went.”

A bishop must respond as a pastor, Cardinal Wuerl explains. “The lawyers could talk to one another, but I wasn’t ordained to oversee a legal structure. As their bishop I was responsible for the Church’s care of that family, and the only way I could do that was to go see them.”



Donald Cardinal Wuerl
Source: Pittsburgh Catholic

The parents invited him to dinner at their home. Then-Father David Zubik went with him.

“You can’t be part of a meeting like that without realizing the horrific pain and damage that abuse causes,” recalled Bishop Zubik, who succeeded his mentor as shepherd of the Diocese of Pittsburgh. “That family was particularly close, not only to each other, but exceptionally close to the Church. To experience the betrayal that they felt from representatives of the Church, from individuals they had trusted their kids with—you can’t describe it.”

Cardinal Wuerl recalled that “the family could not have been more gracious, especially considering what they had experienced. They were such a good witness to the faith for me at that point. I left them convinced I would never reassign a priest who had abused someone. They should never have a chance to do that again.”

Stories of the next day in the office became legend in the Pittsburgh chancery. “It changed him. It just changed him in many ways in terms of how his response was going to be,” Father Lengwin said. “We were going to be much more pastoral than we were in the past.”

Bishop Wuerl held a mandatory meeting to inform all priests that sexual contact with a minor was not simply a sin that could be forgiven, but a crime that would result in permanent removal from ministry and possibly prison. The priests were also told that if they received any allegation against a Church employee or another priest, they must report it to the chancery.

“He asked us to be very conscious and sensitive to whatever was going on in the parish, the school or daycare center, to be on the alert for such things,” said Father Philip Donatelli, then a pastor in the diocese.

Father DiNardo’s most vivid memory was “that the silence of the priests cannot be tolerated,” he said. “Bishop Wuerl’s point of view was that you need to understand that it’s not in the interest of the Church or the interest of the priesthood to be silent. If you know something, you need to tell us. The priesthood is a very small, selective group of people who all know each other. He was saying that we cannot protect people who are hurting other people. That was revolutionary.”

The diocese settled the lawsuit. Two of the priests went to prison and never returned to ministry. Charges against the third were dropped because the statute of limitations had expired. Bishop Wuerl, however, forced him to retire and he was forbidden to say Mass for anyone other than nuns in the convent where he was assigned to live.

Bishop Wuerl had addressed the arrests in his diocesan paper the week they became public, saying that he was creating a committee of experts to consider diocesan policy on response to allegations. In 1989 that panel of experts—which later included the parent of a victim—became the Diocesan Review Board. Bishop Wuerl would make decisions in abuse cases only after hearing their evaluation and recommendation.

Fred Thieman, an Episcopalian and former U.S. attorney for Western Pennsylvania, chaired many review-board meetings. The board had “extreme independence and the freedom to be as objective as we wanted to be,” he said. “We were given the freedom to reach whatever decisions we wanted to reach, based on the best evidence.”

Bishops had no guidelines in 1988. And there was little support from Rome for removing abusive priests, according to an analysis that Nicholas Cafardi, dean emeritus of the Duquesne University School of Law, presented in his book, *Before Dallas*. The 1983 Code of Canon Law had been drafted to give priests rights that would protect them from the arbitrary decisions of bishops. But little attention had been given to protecting the faithful from dangerous clergy. Consequently, bishops could not remove abusive priests without a Church trial, and none had been held for that purpose in living memory. The Church’s statute of limitations was very short, and there was a “catch 22” involving mental illness. Bishops would argue that perpetrators should be removed because pedophilia was a mental illness, but canon law forbade penalizing a priest for mental illness, and removal from ministry was a severe penalty.

A document from 1962 about priests who were sexual predators should have made it easier to remove perpetrators through the Vatican’s Congregation for the Doctrine of the Faith. But it was issued only in Latin, to bishops who were told to keep it confidential, and was quickly forgotten.

“By the time the crisis first broke [in Louisiana] in 1984, the bishops who got [that document], even if they understood it when they got it, were dead and gone,” Cafardi said.

Bishop Wuerl didn’t know about the 1962 document, but he was aware that he faced resistance in Rome. Knowing that he might not be permitted to remove every abuser from all ministry, he created a possibility that a priest who had received treatment and been approved for ministry by psychiatrists could serve in a restricted setting that involved no contact with children, while living under close supervision. It was used briefly in one case, but the priest was removed after more allegations came in.

“When decisions had to be made, we were breaking new ground,” Father DiNardo said. “How do you restrict a person’s faculties when you don’t have the penalties canonically? Everything related to...the sexual abuse scandal has to be contextualized in the time and place they occurred. From hindsight, there are things we do that are easier now because of the changes in the rules. But at the time it happened it wasn’t so easy. You were sticking your neck out more.”

In 1993, while the diocese was dealing with several complex cases and encountering resistance from Rome, the bishop released a written policy on clergy sexual misconduct. It covered not only child sexual abuse, but other abuse of power for sexual gratification, including non-consensual sex with adults and consensual sex with parishioners or employees. While some situations might not

require permanent removal from ministry, that was the prescription for child sex abuse.

Bishop Wuerl was simultaneously working through the bishops’ conference to urge Rome to change Church law so that abusive priests could be removed swiftly and permanently. “The foundation [of the canons] is that when you are a priest you are a priest forever, and that a bishop can remove you from an assignment, but he can’t remove you from ministry without grave matter and a canonical trial. If the bishop does this through administrative action, it can be only for a brief period of time,” he said. “So what we needed to do was to get the law changed so that a priest could be removed not just from an assignment, but from ministry.”

Such changes in Church law would be a long time coming.

One reason he worked so hard on the issue was the case of Father Anthony Cipolla, which defined his response to abuse and eventually began to change the way Rome responded.

In November 1988 a nineteen-year-old former seminarian filed suit, saying that Father Cipolla had molested him from the age of twelve. In remarks he would later repent of, Bishop Wuerl challenged the young man’s version of events. It was the only time he publicly questioned an accuser’s story.

The bishop would eventually deem the case highly credible.

He learned through that experience “to be much more open to listening to a victim, even if all the circumstances don’t add up immediately,” he said. “We learned that, when an allegation comes in, you turn it over to the public authorities. Because they are the ones who can investigate whether a crime has taken place. We can’t.”

Cipolla never was tried or convicted, and has always maintained his innocence.

Despite the bishop’s initial skepticism, he immediately sent Father Cipolla for evaluation. He was never returned to ministry.

The attorney for the former seminarian had unearthed a detailed detective’s report from 1978, when Father Cipolla was charged with molesting a nine-year-old boy. The priest had admitted having the naked child on the bed in his rectory, but claimed to have been giving him a medical exam. A decade later in his appeals to the Vatican, Cipolla would instead claim that the mother was confused, and that the “exam” was a catechism quiz.

The mother’s sworn deposition stated that she dropped the charges under pressure from her pastor, Bishop Vincent Leonard, and Cipolla’s attorney.

In March 1993, the Vatican’s highest court, the Supreme Tribunal of the Apostolic Signatura, ordered Bishop Wuerl to return Father Cipolla to ministry. Instead, the bishop filed a petition for the court to take the case back – a move that was almost unheard-of.

The verdict praised Father Cipolla. It made no mention of his

pending civil trial. It discounted his 1978 arrest because the boy’s mother withdrew the complaint. Bishop Wuerl was excoriated for using the wrong procedure to try to ban Cipolla from ministry, and for trying to force the priest into a psychiatric hospital. The tribunal said that Bishop Wuerl had improperly used the canon on mental illness—which it said was only for psychosis so severe that the priest was disengaged from reality.

The ruling ordered Bishop Wuerl to accept Father Cipolla as a priest in good standing, give him an assignment, allow him to say Mass publicly and to wear a Roman collar and other clerical garb.

Father Lengwin, the bishop’s spokesman, said from the outset that he would not return Father Cipolla to ministry anywhere, at least while a civil trial was pending, and that the bishop planned to reopen the case because it was based on “inaccuracies.”

“In our view, nothing has changed. We will be appealing the decision of the Signatura as provided to us by canon law,” Father Lengwin said.

The decision from Rome “both scared and paralyzed the other bishops,” said Nicholas Cafardi. “They felt that if Rome would not support them in the removal of abusive priests from ministry, what was the point of doing it?” Bishop Wuerl was “to the best of my knowledge, the only one who actually appealed a [Vatican] decision returning an allegedly abusive priest to ministry. He does stand out. He took on the Roman canonical system and said they had got it wrong. That took a lot of courage.”

The conflict was between a pastoral approach and a purely canonical one, Cardinal Wuerl said. “When we realized how flawed the decree was, you have to respond. It wasn’t as if we were all standing around and said, ‘Let’s take on the Holy See.’ One thing led to another and then to another. As it turned out, we were right.”

So eager was the bishop to send the case back to Rome that he called a meeting at his home to discuss it on the morning after the Blizzard of 1993. Roads were closed and at least one priest walked there through four-foot drifts.

It seemed clear that the court had lacked key facts, including the pending civil trial. The reason was that, under Vatican rules at the time, the diocese wasn’t represented at the hearing. Instead, the case against the priest was handled by the Vatican’s Congregation for Clergy. That procedure would change as a result of Bishop Wuerl’s efforts.

The day after the meeting at his home, Bishop Wuerl flew to Washington to present the papal nuncio with his petition to reopen the case. That appeal suspended the earlier verdict, meaning that Father Cipolla remained banned from all ministry and from presenting himself publicly as a priest. Bishop Wuerl also asked for the diocese to be represented at any future rehearing.

“If he really felt that something was the right thing to do, as he did in the Cipolla situation, even if it bothered some people on the other side of the pond, he did what was right,” Bishop Zubik said.

“He knew his theology, he knew his history, and he knew he needed to be able to defend the Church that was entrusted to him.”

Six months later the diocese made a pre-trial settlement with the former seminarian. Father Cipolla’s attorney protested.

In October 1995, the Signatura reversed itself and ruled that Bishop Wuerl had been right to remove Cipolla from ministry.

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“In a case with international implications for how the Catholic Church responds to priests who molest minors, the Vatican’s highest court has declared that Pittsburgh Bishop Donald W. Wuerl acted properly when he banned an accused child molester from ministry,” said the story in the *Pittsburgh Post-Gazette*. “The decision of the Supreme Tribunal of the Apostolic Signatura represents a stunning reversal of an earlier high-court ruling that had rocked the Catholic Church. Canon lawyers compare the about-face to the U.S. Supreme Court taking the same case back and reversing its own decision.

“The earlier ruling had said that a priest had to be insane before he could be removed from ministry on mental health grounds, and had ordered Wuerl to reinstate the accused priest, the Rev. Anthony Cipolla. The new decision, which could have bearing on hundreds of sexual molestation cases in the U.S. alone, gives bishops much more leeway to deal with sexually abusive priests.”

The first ruling said a priest could be removed for mental illness only if he was so psychotic that he was divorced from all reality. The second, given after the Signatura sought an authoritative definition of the canonical term “psychic defect” from the Vatican office that interprets the Code of Canon law, said it meant any mental condition that could harm the faithful.

“If there is anything that stands in the way of providing for the salvation of souls, not just on account of insanity but...because of...some general mental disorder, it can constitute an impediment to the exercise of the ministry of clerics,” it said.

Close observers believe that Bishop Wuerl stepped on powerful toes when he sent the case back to the Signatura, blocking his advancement for the remainder of that pontificate.

“I think he knew it was going to hurt him,” said Sister Margaret Hannan, his longtime chancellor. “He was so politically astute that he knew sometimes that his decisions were political suicide, but he had such a vision and such a strong faith and such spiritual depth that he would go forward because of his love for the people and for the Church. He was willing to take personal hits.”

His actions showed selfless courage, Father DiNardo said. “If there are people out there who think that Bishop Wuerl’s whole goal in life was to do whatever he can to please the Holy See and move himself forward in the Church, this was a good, shining example that maybe their judgment of him is mistaken.”

Although other dioceses weren’t fighting pitched battles with the Vatican over the right to remove child molesters, Bishop Wuerl be-

lieved the other bishops understood the problem and were trying to do the right thing. In early 2002 he was working on revisions to the diocesan policy that would end promises of confidentiality to victims and require all allegations be given to the civil authorities. That was when news broke about a sex-abuse case that had been covered up in the Archdiocese of Boston, followed by similar reports from many other dioceses.

“I just assumed that everybody was doing what we would do. When the Boston situation erupted, it was a shock,” he said.

Too many bishops, he said, had relied on psychiatrists and lawyers, rather than on their own pastoral judgment. “A scientist’s decision or a doctor’s decision or a technician’s decision is a very valuable piece of information. But that is only one piece of the puzzle. You wouldn’t be a bishop if all you needed was a treatment-center professional to tell you how to deal with clergy,” he said at the time.

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Shortly before the summer meeting of the U.S. Conference of Catholic Bishops, draft rules for responding to allegations were circulated to the bishops. The proposed norms—which the bishops intended to have codified and enforced by the Vatican—would allow a priest with one past offense to return to ministry if he was not diagnosed as a pedophile, if he had received treatment and if restoration was approved by a lay review board that had offered the victim a hearing. The proposed policy would not have banned such a priest from parish ministry.

Bishop Wuerl announced that he would oppose any policy that returned an offender to ministry, especially parish ministry. “If you are going to make a mistake, make it on the side of the young people. Err in defense of the flock, not the shepherd,” he said.

The exception for a single instance was unreasonable because no one knew if other victims had remained silent, he said. “Who is doing the counting?” he asked. “I believe that it is essential to be able to assure the Catholic faithful that there is no priest in a parish assignment against whom there is a credible allegation of abuse of a minor.”

At the Dallas meeting, 700 people from the media outnumbered bishops more than two-to-one.

The meeting opened with gripping testimony from adults who had been victimized by clerics when they were children or teens. They spoke of suicidal depression, rage, damage to their relationships, and rejection by the Church when they came forward to seek justice.

That “gives us the perspective we need to draft our document – the perspective of those who are suffering,” Bishop Wuerl said shortly afterward.

The following day he broke with his usual practice of working behind the scenes and led a floor fight that resulted in a zero-tolerance policy.

Against strong opposition, he won approval to define sexual abuse as “contacts or interactions between a child and an adult when

the child is being used as an object of sexual gratification for the adult. A child is abused whether or not this activity involves explicit force, whether or not it involves genital or physical contact, whether or not it is initiated by the child and whether or not there is discernible harmful outcome.” At Vatican behest this language was later modified in the charter and norms, but it remained the definition for the researchers from John Jay College of Criminal Justice, whom the bishops commissioned to study the crimes.

The Church’s definition of abuse must be based on Christian morality, which is broader than the definitions in civil law, Bishop Wuerl said. “Whatever the sexual abuse is has to be included in our definition of sexual abuse, whether or not it is covered by civil law. What we have been talking about all along is something that is immoral—and may also be a crime.”

He also had a critical role in a floor fight over reporting, arguing that bishops must, at a minimum, immediately tell civil authorities about any allegation in which the alleged victim was still a minor. Some bishops only wanted to report allegations that they had first investigated and found credible. Bishop Wuerl convinced the majority that the bishops can judge only fitness for ministry, while civil authorities must determine whether a crime was committed. “I believe where we have erred in the past is appropriating to ourselves the decision of whether or not to report the allegation because we have decided it is not credible,” he said.

The charter established a National Review Board to oversee the bishops’ response to allegations of child sexual abuse and to commission studies by leading experts on criminology about the scope and causes of child sexual abuse by priests.

Before he left Dallas, he was at work on a pastoral letter to address the sexual-abuse crisis.

Concern for victims must be the first response of the Church, he wrote in “To Heal, Restore, and Renew.” “I again renew my invitation to anyone who has been abused by a priest to meet me so that I might express the depth of my sorrow that this has happened and the sincerity of my desire for reconciliation.”

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The next step was for Rome to make the charter binding on the bishops of the United States by translating it into canon law for this country. “We need Rome’s authority to bind every bishop in the United States to follow these norms,” said Bishop Wuerl.

The norms faced strong opposition from some canonists. Some Vatican officials saw the sex-abuse crisis as a problem trumped up by the media in “English-speaking countries.”

“This is where Cardinal Ratzinger was of such help. He understood the need for the bishops to be able to remove abusive priests because it doesn’t allow for rehabilitation,” Cardinal Wuerl said of the future Pope Benedict XVI, who was then head of the Congregation for the Doctrine of the Faith. “There is always forgiveness, but there are always consequences and you have to live with the consequences—one of which is that you can’t minister any longer.”

Within a year, the charter seemed to be influencing Rome more than Rome had influenced the Charter. The Vatican issued new rules that allowed the Congregation for the Doctrine of the Faith to laicize a priest against his will and without a Church trial if the evidence was clear and the wrongdoing was egregious. Furthermore, the judgment could not be appealed to the Vatican’s court system.

Because of what he did, Father Robert Grecco said, priests in Pittsburgh could hold their heads up. “He saved the face of the priesthood during those dark days. He was always saying that there are good priests in this diocese. We can still go out there with our collars on and not worry about being ridiculed because our bishop did the right thing, no matter how difficult it was.”

Throughout his years of addressing the issue of child abuse, he received support and encouragement from Cardinal Joseph Ratzinger, then prefect of the Congregation for the Doctrine of the Faith and later Pope Benedict XVI. Bishop Wuerl was elated in 2001 when the authority for judging cases of sexual abuse and for removing offending clerics was transferred to the Congregation for the Doctrine of the Faith.

“Cardinal Ratzinger was of such help. He understood the need for the bishops to be able to remove abusive priests,” he said.

In 2005, Cardinal Ratzinger became Pope Benedict XVI. Just over a year into his pontificate, Pope Benedict appointed Donald Wuerl Archbishop of Washington, D.C.

It had been a well-run archdiocese, especially regarding sexual abuse. In 1986, under Cardinal James Hickey, the Archdiocese of Washington became one of the first to adopt a written child-protection policy. By the time Archbishop Wuerl arrived, the archdiocese was equipped to do its own fingerprinting of all employees and volunteers, so that the archdiocese would be notified immediately if anyone in its fingerprint database was arrested.

Pope Francis has taken steps to address child sexual abuse that Cardinal Wuerl has advocated since the Dallas Charter of 2002.

Looking back on how difficult it was to remove abusive clergy twenty years ago, Cardinal Wuerl said, “I think the Church can be very proud of where she is today.”

Cardinal Wuerl has led by example, said Monsignor Ronny Jenkins, general secretary of the U.S. Conference of Catholic Bishops and previously the canon lawyer who advised them on implementation of the child-protection charter and norms. “He really understood, as a shepherd, what this meant for children, for the faithful, for the Church. In Pittsburgh he fought very strongly to institute strong measure of protection and to address the injustices and the priests who had offended. He didn’t just announce something, he did it.”

**Note:** The foregoing is an adaptation of the authors’ recently released book, *Something More Pastoral: The Mission of Bishop, Archbishop and Cardinal Donald Wuerl*.



# HISTORY OF THE LOCATION OF ST. JOSEPH'S HOUSE OF HOSPITALITY

Rev. James W. Garvey



**Roselia Foundling  
and Maternity Home 1891**

Source: Pittsburgh Catholic

3935 Forbes Avenue (Oakland), Pittsburgh, Pennsylvania 15213 – approximately on the site of the present Schenley Hall-William Pitt Student Union building on the campus of the University of Pittsburgh. The services the Foundling Asylum provided to unved expectant mothers were much in demand. After a few months, the Sisters of Charity discovered that the small building they had rented in Oakland was inadequate. The Sisters began to search for a larger building in another neighborhood which would be large enough to meet the increased demand.

Mr. Charles Donnelly was a prominent businessman in the Pittsburgh community. Through his good offices, the former Ursuline Academy building at the corner of Cliff and Manila Streets (Hill District) was secured as a permanent home for Roselia.

**Thanksgiving Day, November 26, 1891:** The Sisters of Charity, who were in charge of Roselia Asylum, transferred the children to the former Academy. The Roselia Foundling Asylum and Maternity Hospital was incorporated in 1892. Roselia was purchased from Charles Donnelly for \$41 and the assumption of the existing mortgage of \$20,000 – nine lots and the former Ursuline Academy building on Cliff Street – on September 1, 1893.<sup>1</sup>

**October 28, 1908:** Roselia purchased from Daniel Nee all of lot #26 and a brick dwelling house known as 1617

Roselia Foundling Asylum and Maternity Hospital operated on this site – 1635 Bedford Avenue, Pittsburgh, Pennsylvania – and out of this building before the House of Hospitality moved to this location in 1974.

The work of Roselia Foundling Asylum and Maternity Hospital was begun on July 16, 1891 at

Cliff Street for \$6,600.00.<sup>2</sup>

There was a continuing demand for services that were offered by Roselia to pregnant women, and a further need to expand.

**May 11, 1920:** Two lots and a three-story brick building at 1608 Cliff Street were purchased from John Harper for \$10,700.<sup>3</sup>

Roselia enlarged the hospital buildings to twice their original size over several decades, so that the buildings extended from Cliff Street to Bedford Avenue. From the beginning, the Sisters of Charity and the staff at Roselia were concerned with foundlings. However, they soon began to provide for unmarried pregnant women and their children, and in subsequent years offered adoption services as well.

After sixty-three years of continuous service using the several buildings on the Cliff Street property, the authorities at Roselia made the decision to tear down the older buildings on that site and erect a modern four-story brick/steel/concrete building with an elevator, modern patient rooms, delivery rooms and the latest equipment.

Ground was broken for the “new” Roselia Hospital on July 16,



**Little Roselia Asylum Charges and their Caretakers**

Source: Pittsburgh Daily Post (July 15, 1912)

## A DAY IN THE LIFE... AT ROSELIA

Source: Courtesy of the Sisters of Charity of Seton Hill Archives



**Sister Mary Kieran and Child  
at Roselia 1940s**



**Playtime at Roselia 1950**



**Sr. Margaret Teresa McConaughy helps  
at St. Joseph House of Hospitality**



**Ray O'Neil, Sr. Elizabeth Ann Stock, and  
Sr. Marie Teresa Rishel playing shuffleboard at  
St. Joseph House of Hospitality, Summer 1982**



**Nursery at Roselia 1940s**





**Roselia Foundling and Maternity Hospital 1950s**  
Source: Courtesy of the Sisters of Charity of Seton Hill Archives

1954. The Most Rev. John F. Dearden, bishop of Pittsburgh, officiated at the dedication and blessing service for the new Roselia Hospital on Sunday, September 8, 1956. The “old” Roselia buildings wer demolished. These old buildings had faced Cliff Street on the brow of the hill overlooking Bigelow Boulevard and the Pennsylvania R.R. Yards. The “new” Roselia Hospital was designed to face Bedford Avenue. This design provided ample room for a large fenced-in yard at the back of the hospital that would assure privacy for the girls who came to Roselia.

For eighty years the Sisters of Charity faithfully staffed Roselia and provided for the unwed mothers and their children who came seeking help. Roselia was a model hospital and child caring agency with a fully trained skilled staff. Hundreds and hundreds of young women who were enrolled in various hospital-sponsored nurses training programs also received a part of their education and training at Roselia. Because of its excellent reputation in the wider community, many married women elected to come to Roselia and there give birth to their babies.<sup>4</sup>

With the change in mores in our society in recent decades there was less demand for institutions like Roselia. The Asylum and Hospital at 1635 Bedford Avenue was equipped to provide for sixty expectant mothers. Fewer and fewer women came to Roselia in the decade of the 1960s. The decision was made to close the hospital on Bedford Avenue and provide services on a smaller scale in Oakland.

**August 7, 1971:** Roselia Foundling Asylum and Maternity Hospital sold the land and the building at 1635 Bedford Avenue (Hill District), Pittsburgh, Pennsylvania 15219, to the Sisters of Charity of Seton Hill, Greensburg, Pennsylvania, for \$1.<sup>5</sup>

In the years between 1971 and 1974 several tenants used part of

the Bedford Avenue building. Among these were the City of Pittsburgh Board of Public Education and the Sisters of Mercy. The Sisters of Mercy used part of the building to house their infirm sisters after a fire destroyed their infirmary (St. Xavier) in Latrobe, Pennsylvania.

St. Joseph’s House of Hospitality had occupied the former St. Paul Orphanage, 61 Tannehill Street (Hill District), Pittsburgh, Pennsylvania 15219 since 1938. After some repairs were made to the Roselia Hospital building, St. Joseph’s House of Hospitality – a program operated at that time by the St. Vincent de Paul Society (Central Council) – leased the building. The House of Hospitality began to use the former Roselia Hospital on September 5, 1974 as a residence for fifty-eight men and twelve low-income women between 50 and 80 years of age. When the Diocese of Pittsburgh took over the St. Joseph’s House of Hospitality Program, on May 3, 1982, a new lease between the Catholic Institute of Pittsburgh and the Sisters of Charity was negotiated and signed.

Each low-income resident at the House of Hospitality is provided a private room and three meals a day. Applications are accepted from men and women 50 years of age and over. The residents are asked to pay a portion of the actual operating cost and each pays a service fee based on a sliding scale according to income. Each resident must be capable of independent living (i.e., keep his/her own room for meals, etc.). St. Joseph’s House of Hospitality is a residence; it is not a personal care home, nor is it a nursing home. The House of Hospitality does not provide therapy of any kind.

Today the House of Hospitality continues a long-standing tradition of providing charitable service – food, clothing, and shelter – to needy men and women that began when St. Joseph’s House of Hospitality was founded by Rev. Charles O. Rice and the Catholic Radical Alliance on July 20, 1937.

**Note:** The author prepared this article in 1992 in connection with the 100<sup>th</sup> anniversary of Roselia Founding Asylum and Maternity Hospital. This is the first publication of his research, and now appears as a sequel to Father Joseph Scheib’s article on Roselia in the 2016 issue of *Gathered Fragments*.

**Endnotes:**

- <sup>1</sup> Office of the Recorder of Deeds of Allegheny County [now Department of Real Estate of Allegheny County, hereinafter cited as DREAC], Deed Book Vol. 944, p. 511.
- <sup>2</sup> DREAC, Deed Book Vol. 1582, p. 523.
- <sup>3</sup> DREAC, Deed Book Vol. 2046, p. 282.
- <sup>4</sup> Sister Mary Electa Boyle, S.C., *Mother Seton’s Sisters of Charity in Western Pennsylvania* (Greensburg, PA: Sisters of Charity of Seton Hill, 1946), 136-141 *passim*.
- <sup>5</sup> DREAC, Deed Book Vol. 5009, p. 744.

# SETTING THE STAGE FOR SR. MARY MARK’S MEMOIR *BEACON IN THE DARK*

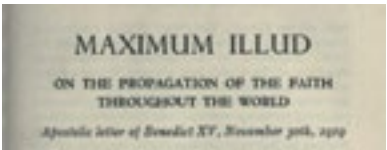
Kathleen M. Washy

“Here was the fulfillment of my life’s dream,” wrote Sister Mary Mark Mullen in 1946 as she reflected on her arrival as a missionary in China in 1933. “After all the months of weary, dangerous travel, taking me halfway around the world, I knew that I had really come home, in the deepest sense of the word.”<sup>1</sup> Between 1926 and 1948, a total of sixteen Sisters of St. Joseph of Baden served as missionaries in China, with Sister Mary Mark Mullen serving the longest, for a total of 14 years. In ministering there, the sisters were part of a missionary effort dating back to the middle of the nineteenth-century.

**America Sends Missionaries to China**

With the advent of the Treaty of Tianjin of 1856, religious liberty was guaranteed for Christians in China, including the interior. This treaty not only allowed Catholic missionaries to preach in the interior but also protected the Chinese converts.<sup>2</sup> The result was that “multiple missionary orders returned to China, and the Vatican began organizing ecclesiastical territories under the orders’ jurisdiction.”<sup>3</sup> Among these early Catholic missionaries were the Spanish Augustinians, who entered Hunan, China, in 1879.

Because of the fatalities in Europe during World War I, there was a decline in numbers of European missionaries, resulting in the Catholic Church’s inclusion of America to help in this ministry.<sup>4</sup> Providentially, in 1908, America was no longer considered to be a “missionary territory,” with this change of status, the Catholic Church in America was poised to provide missionaries to China. Even before the end of the war, Catholics in America were acknowledging that “due to the nature of war-time phenomena, these are the premises which are leading our American Catholics to the genuine conclusion and hearty realization that their dutiful attitude toward missionary enterprises must be one of hearty activity and cooperation.”<sup>5</sup>



In 1919, Pope Benedict XV issued *Maximum Illud*, an Apostolic Letter calling for the revival of missionary work, and this

furthered the missionary spirit in America. On the heels of this papal decree, the St. Paul of the Cross Province of the Passionist order of priests voted at their 1920 General Chapter to accept the mission in Hunan, China. And in 1921, thirteen young priests left the United States to take over the missions in Hunan from the Spanish Augustinians. Upon reaching China and receiving their assignments, these priests settled into their work by learning the language and working with the people. Facing many challenges, the young priests arrived in Hunan, a section of China that was still plagued by warlords and banditry.<sup>6</sup> In addition, the work was made more difficult as there was a widespread famine, resulting in many orphans. In 1922, Father Raphael Vance alone reported taking in more than a hundred abandoned babies in his first three months as a missionary in the town of Chenki.<sup>7</sup>

Realizing that there was a need for further assistance, the Passionists turned to women religious to help fill the needs. With the Passionists having houses in both Pittsburgh, Pennsylvania, and Convent Station, New Jersey,<sup>23</sup> the Passionists naturally turned to women religious in those dioceses. For the Diocese of Pittsburgh, the religious congregation that responded was the Sisters of St. Joseph.

**Sisters of St. Joseph of Baden and the China Mission**

In March 1924, Very Reverend Father Stanislaus Grennan, the Passionist Provincial, approached several communities of women religious, including the Sisters of St. Joseph. In his appeal, he stated that “there is a most urgent need for Sisters, to care for the orphans and the sick, and to teach the children,” turning first to “our own friends.” In his letter to Mother Bonaventure Callaghan, Mother Superior of the Sisters of St. Joseph, he asked that the community consider sending four to five sisters to China as missionaries.<sup>8</sup>



**Sr. Mary Mark Mullen**  
Source: CSJB Archive

Acting upon this appeal, Mother Bonaventure in turn distributed a ballot to the professed sisters, asking for approval to agree to this new mission, stating that there would be “blessings” from “answering the call.” Additionally, “Father Stanislaus says God will reward us a hundredfold in vocations for what we sacrifice for the sake of the poor pagans.” Vocalizing her own perspective within the text of the ballot, she stressed the relationship between the two religious orders:

Personally, I [Mother Bonaventure] think we should make an effort to help the Passionists in their work. Gratitude for their goodness to our Community should prompt us to do so even were there no higher motives. For the past Twenty Years they have been untiring in their kindness



**Boys Choir and Band, Hunan, China, 1929**  
Source: CSJB Archive





**Sisters Clarissa Stattmiller, Florence Sullivan, and St. Anne Callahan were in the first band of Sisters of St. Joseph sent to China in 1926.**

Source: CSJB Archives

to our Hospital and at the present time we are depending on them for daily Mass there. The Sisters who have lived there and worked there could recount untold sacrifices which the Fathers have made for us – the Community should not forget this when an opportunity has arisen to show appreciation....<sup>9</sup>

Only sisters who were professed twenty years or longer were eligible to vote; the resulting vote was 74 sisters in favor, 1 sister against, and two sisters not voting.<sup>10</sup>

In 1926, the first four Sisters of St. Joseph set out for China, eventually finding their way to their mission in the city of Chihkiang.<sup>11</sup> The goal was to have the sisters staff an orphanage, teach school, run the catechumenate, provide a preparatory school, and work at a dispensary. Facing periods of unrest as well as anti-foreign sentiments, the sisters dealt with “Reds,” bandits, and war lords, all of which were often undistinguishable.<sup>12</sup> In 1927, missionaries across China were forced to evacuate the interior and it was during this exile that Sister Clarissa Stattmiller, one of the Sisters of St. Joseph, succumbed to malaria. Over the following years, more sisters arrived in China while others left, generally because of health issues. In 1930, the city of Chihkiang experienced a siege that lasted slightly over two weeks – a forewarning of what the future held.

**Sister Mary Mark Mullen Goes to China**

By January 1932, Monsignor Cuthbert O’Gara, who was vicar apostolic in China at the time and later became bishop, asked for two more sisters. One year later, in February 1933, the chosen two, Sisters Mary Mark Mullen and Rosario Goss, set out for their new lives in China. They arrived in Chihkiang in April 1933, bringing the total to six Sisters of St. Joseph on mission in China at that time. On June 29, 1933, a 58-day siege of the city began and the

two newly arrived sisters were immediately thrust into the ravages of warfare.

With a siege to welcome her, it is a wonder that out of all of the Baden missionary Sisters of St. Joseph, Sister Mary Mark would serve the greatest number of years in China. As shown by her entrance to the Sisters of St. Joseph, Sister Mary Mark Mullen proved to veer slightly from the path of a traditional sister. Born as Marie Mullen in 1892 she was the oldest of 11 children. One of her younger sisters entered the congregation in September 1923 at the age of eighteen. While that sister, Sister Germaine, was the typical age for entrance, Sister Mary Mark entered the following January at the age of 32, which at the time was an age that required a special dispensation.<sup>13</sup> Within a few months of her entrance, Sister Mary Mark would have been living at the motherhouse at the time of the community’s ballot approving missionary work in China.

In 1930, Sister Mary Mark professed her final vows and soon after, she submitted her request to become a missionary in China. After spending her initial years as a teacher, Sister Mary Mark’s request was granted in 1932 when she was selected for the China mission. In preparation for this new work, she was enrolled in a special six-month missionary medical course at St. Joseph’s Hospital.<sup>14</sup> Upon completion of the course, she set off for China in February 1933; she would have been 40 years old at the time. From 1933 through 1944, she ministered to the orphans, the sick, and the elderly in Chihkiang. During that period, she experienced the unrest of the years of banditry and a civil war, followed by the Second Sino-Japanese War/World War II. She also was present for the modernization of Chihkiang.

Through it all, she maintained her sense of humor, which was considered important in a missionary.<sup>15</sup> The Chinese gave Sister Mary Mark the title of “Slowly, or after a while, Sister” because “she so often used this expression and partly because she was accustomed to act with deliberation. Short, thin, wiry, calm, quiet. Was Superior for last six of her twelve years in China. Took charge of the orphans. Prepared trousseaus for marriageable girls.”<sup>16</sup> She was a woman with a missionary spirit.

**Beacon in the Dark**

In the fall of 1944, all foreigners were ordered to evacuate due to the conditions from the Second Sino-Japanese War and with that, Sisters Mary Mark and Rosario started their journey home, setting out in November and ending in Baden the following August. Soon after her return, Sister Mary Mark was determined to write an



**Mother Genevieve Ryan traveling in China.**

Source: CSJB Archives.

account of the China mission, resulting in the manuscript *Beacon in the Dark*.<sup>17</sup> Within this work, she wove together many of the sisters’ stories from the 1933 through 1944 missionary period as well as her circuitous nine-month exodus from China. In the credit pages for the book, she references Sister Rosario Goss as providing “invaluable help in the compilation of this book” and she dedicated the work to the memory of “Sister Mary Clarissa Stadmiller [*sic*], the first Sister of Saint Joseph to give her life for China.”<sup>18</sup>

Sister Mary Mark’s biological sister, Esther Mullen, was involved with the initial attempt to publish the work in 1947. In March, Esther submitted the manuscript to The Society of Propagation of the Faith for consideration of publication. In August of that year, the Mother Superior, Mother Emerentia Snyder, provided Esther with a copy of Bishop Hugh C. Boyle’s imprimatur for the book; Mother Emerentia wrote “I trust it is all that is necessary for you to go ahead with your plans.”<sup>19</sup> However, the book was never published; according to a 1997 document compiled by then-Archivist Sister Helen Marie Shrift, the reason for this initial non-publication stemmed from miscommunication:

Esther Mullen said the publisher broke his agreement to print after he called MGA and asked the number of Sisters we had. An unidentified person told him we were a small Community; thirty Sisters were here at MGA [Mount Galitzin Academy]. He did not feel we could sell a run of 1,000 books.... The arrangement was never restructured. At the time we [Sisters of St. Joseph of Baden] had many grade and high schools, and were about 500 members.<sup>20</sup>

The time has finally come to publish Sister Mary Mark’s work. Her account appears to rely not only on her own memories but also on correspondence from the sisters in China to the United States, along with accounts written by Sister Rosario Goss and Mother Genevieve Ryan. At times, her story places events out of order, perhaps to tell a more convincing story.

The fall 2015 issue of *Gathered Fragments*, contains Katherine Koch’s article, “The Pennsylvania Passionist who Became Chinese: Fr. Basil Bauer, C.P.,” which includes another perspective of the missionary work in Hunan, China.<sup>21</sup>

**NAMES OF WOMEN AND MEN RELIGIOUS MENTIONED IN THESE PAGES OF *BEACON IN THE DARK* AND THEIR YEARS ON MISSION IN CHINA**

**Sisters of St. Joseph of Baden:**

- Sister Catherine Davenport  
1935 - 1941
- Sister Christina Werth  
1926, 1928 - 1930; 1930 - 1944
- Sister Clarissa Stattmiller  
1926 - 1927
- Mother Genevieve Ryan  
1928 – 1934
- Sister Mary Mark Mullen  
1933 - 1945, 1946 - 1948
- Sister Magdalena Ivan  
1930 - 1944
- Sister Rosario Goss  
1933 - 1945
- Sister St. Anne Callahan  
1926 - 1933, 1935 - 1936

**Sisters of Charity of Convent Station:**

- Sister Carita Prendergast  
1933 - 1951
- Sister Maria Electa McDermott  
1924 - 1941
- Sister Patricia Rose Hurley  
1924 - 1951

**The Passionists, St. Paul of the Cross Province:**

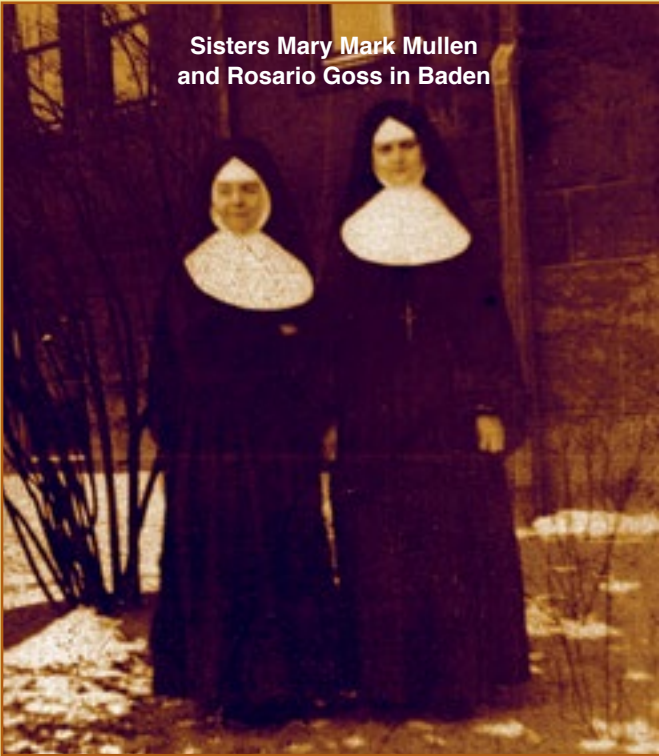
- Father Anthony Maloney  
1924 - 1949
- Bishop Cuthbert O’Gara  
1924 - 1953
- Father Edward McCarthy  
1929 - 1935
- Father Linus Lombard  
1931 - 1954
- Father Timothy McDermott  
1921 - 1941
- Father Jeremiah McNamara  
1924 - 1945
- Father William Westoven  
1924 - 1953



# BEACON IN THE DARK

Sr. Mary Mark Mullen, C.S.J.

## CHAPTER 1: THE REQUEST



Mother, I want to go to China.<sup>22</sup>

There! It was said. Not as I had meant to say it, for the speech I had rehearsed in my mind so many times was something quite different from the bald statement I had just blurted out. I had meant to tell Mother Superior how, ever since I entered the novitiate, it had been my hope to work in the mission in China; how, ever since I first heard of China's millions of pagan souls, there had been a burning desire in me to be an instrument through which the knowledge and love of God could be brought to their unenlightened souls. Day after day, as I went about my tasks in the novitiate, the desire grew stronger and stronger. It was a thrilling thought, this hope of mine that I might help to bring the light of God's love to pierce the dusk of their unawakened minds. I had waited so long – five years – for this moment. All this was what I really meant to say to Mother, but my eagerness and timidity had made me abrupt.

As I waited for Mother to speak, my mouth felt dry with fear that I had ruined everything. The palms of my hands became moist with nervousness. Mother stepped back, out of the glare of the sun, into the doorway of the chapel and looked down at me with shrewd appraisal. Surprise twinkled for a moment in the blue eyes of the kindly old nun.

### Brief Historical Commentary on Memoir

When reading Sister Mary Mark's work, one must take into account that it is a period piece, with the terminology and a perspective reflective of how Americans thought and spoke during that period of history. Within *Beacon in the Dark*, one not only learns about missionary work in China in the 1930s and 1940s, but also about the American culture of that period.

"Do you, Sister?" Her smile was encouraging. "Well now....." I held my breath as I waited for her to go on. "Well now," she repeated, "Have you spoken to your family about this? Don't you think you had better tell them first, Sister?"

"Yes, Mother, I will mention it to them. I'll tell them today," I promised, "but, please Mother, will you keep me in mind when it is time to send the next mission band to China?"

"We'll see, Sister," she nodded sagely, "we'll see. Meanwhile, pray that I may be guided in the decision you have asked me to make." Her long thin hand waved away my thanks. "Enjoy your visit with your family now, Sister."

I watched her erect figure as she turned back into the dim chapel where the fragrance of incense still lingered from our profession ceremony, for that morning, I had knelt at the altar rail, with five other novices, to pronounce my final vows as a Sister of Saint Joseph.

Tears pricked my eyes as I started through the rose garden to the orchard where my family waited for me. How was I to tell them? What could I say to ease this new pain I was bringing to their hearts? What would they think? Mother was not well...China so far...would I ever see her again...? This was so hard to do! And the others; my father, my sisters, the boys. Just at the entrance to the orchard I faltered. I couldn't tell them! I just couldn't! But I must. I had to!

Mother and Dad sat on a weather-beaten bench under an old elm tree, beaming proudly, as I approached. My brothers, lolling on the grass, rose lazily and grinned. I tried hard to swallow a sudden lump in my throat. I was the eldest of all these children; eleven of us. My girlhood had been filled to the brim, helping Mother care for my seven boisterous brothers and three sisters. I had taught them their prayers while mother was busy with the baby. Cut fingers and bruised knees were brought to me for attention. I'd had to smooth out their quarrels and wipe away their tears. Many a spanking they got from me too, when occasion demanded. There was a strong bond of affection among us.

Even so, I was totally unprepared for the reaction of all my brothers and sisters, now grown to maturity, when at length I told them I wanted to go to China as a missionary. The boys especially, waxed eloquent in their protestations.

"Ah, why do you want to go so far away? Isn't there enough to keep you busy here near home?" exclaimed Gregory, with an angry toss of the tousled blond hair I had combed so often.

Regis lifted a supercilious eyebrow as he asked me scornfully, "What's the use in bothering with those old Chinks?"

Joe's steady blue eyes twinkled mischievously as he offered, "I'll even let you work on me, Sister Mark. That should give you all the missionary work you could want."

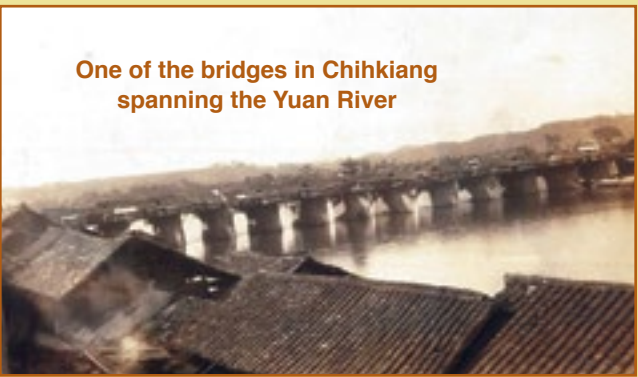
"Gee whiz, Sister Mark... China is so far away...and it is so big...and you...well, you're such a little half-pint...." This came stumbingly from Byron as he kicked angrily at a clump of grass.

Clair protested, "Gosh, you don't have to go right away, do you, Sister Mark? Can't you stay here for a couple of years, anyway?"

I could only smile and try to embrace them all at once. With brimming eyes, I looked to Mother and Dad for help in staving off this bombardment of protests.

"Now boys, Sister Mark must make her own decisions. Stop plaguing her!" said Dad, as he patted Mother's plump shoulder comfortingly.

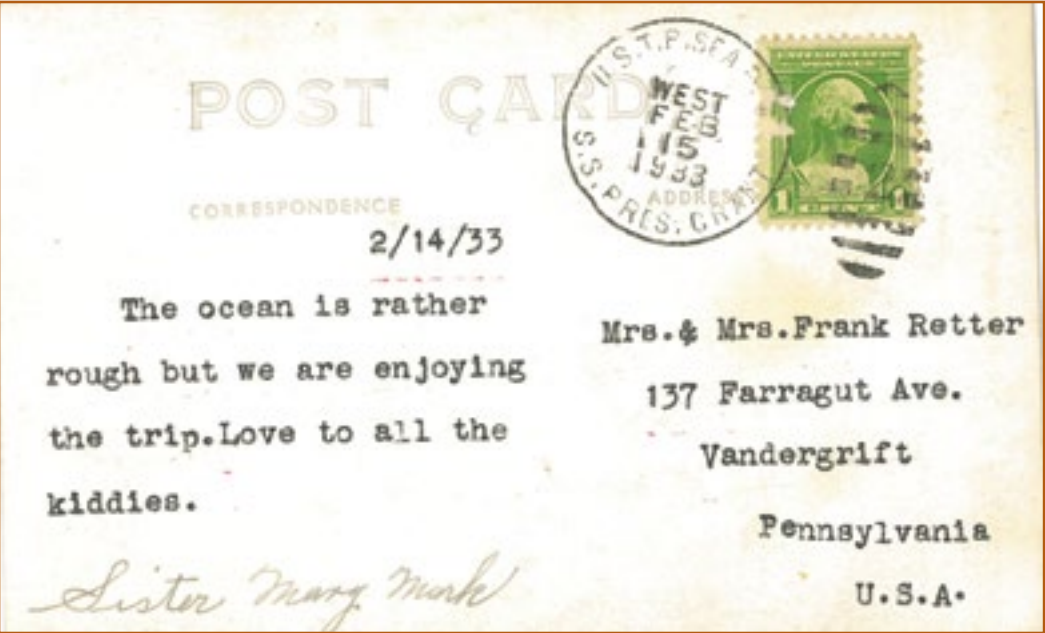
Mother lifted her quivering chin proudly and said through



trembling lips, "It must be as God wills...if Sister Mark is called to China, we should feel it an even greater honor than this today. This is no time to be thinking of ourselves."

I tried to placate the boys. "That's right, Clair. I may not be going very soon after all. It may be several years before another mission band goes out to China."

And it was, in fact, three years, one month and two days from that memorable day in the garden at Mount Gallitzin, Baden, Pennsylvania, before I was to realize my ambition. Years of days filled with a round of duties that were a pleasure. I taught school,



Sister Mary Mark sent home letters and postcards, such as this early one, which was sent to her sister, Veronica Retter.

did dispensary work, and learned practical nursing at Saint Joseph's Hospital in Pittsburgh.

On the sixth of January 1933, Mother Superior came to the hospital to tell me the long-awaited news. I was to leave for China on February tenth, together with Sister Rosario Goss of Twin Rocks, Pennsylvania.

Physical examinations were taken and passed, passports acquired, trunks packed and farewell visits made. Goodbyes were said to all the Sisters at Baden with a dispatch that left no time for tears.

Four days and nights on a westward-bound train brought us to San Francisco, where our party was augmented by six Sisters of Charity from Convent Station, New Jersey.<sup>23</sup> Then at four o'clock on the afternoon of February tenth, we boarded the S.S. President Grant.

Walking up the gangplank, I was gripped by a sudden fear. Was I equal to the hardships I had heard the other Sisters describe in their letters? Could I do for these people all that I wanted? How long would I be permitted to work there? Would I ever see my family again? Resolutely I placed all my doubts in God's hands and stepped on board.

I was on my way to China where, it proved, I was to spend the next twelve years of my life; momentous years for China, since they were to bring her to the forefront in world affairs; thrilling years for me, for I could in no way anticipate the events they would contain. As my brother Joe said afterward, "Wouldn't you know, of all of us, it would be the quiet little nun, who would find the most excitement and adventure."

All photographs: Courtesy of the Archives of the Sisters of St. Joseph of Baden



## CHAPTER 2: CHINA BOUND



**Sisters Rosario Goss and Mary Mark Mullen  
on a junk in China**

I stood with Sister Rosario at the ship's rail until the thin line of the California coast disappeared in the gathering twilight. Sister's tall figure seemed rigid. Mixed emotions flitted across her pale face as her blue eyes clung to the empty horizon. Not a word passed between us.

Love of home was very strong in our hearts. Stronger still was the love of God's little ones to whom we had dedicated our minds and hearts. In the Province of Hunan, thousands of miles from the great city of Shanghai, we were to minister to the hungry, the naked, the sick and the dying, ever in quest of souls on a forgotten byway of the world.

From the murky darkness enveloping the ship, we turned with one accord to the stairway leading to our lighted cabin. In it there were flowers of every description! Candy, books and stacks of mail nearly filled the table in the center of the cabin. One thoughtful Sister at Mount Gallitzin had prepared a special farewell message: a letter for each day of the entire voyage, highlighting the Saint of the day.

The trip across the Pacific was torture to me; I was seasick from the time I left San Francisco until the ship anchored at Honolulu. With genuine relief, I welcomed the one day stopover on this beautiful island, with its liquid sunshine and lush tropical growth. After a visit with the Maryknoll Sisters on the island, we returned to the ship and I squared my shoulders for another bout with mal de mer. The two weeks it took to reach Yokahma, Japan, seemed like an eternity to me.

We first set foot on Japanese soil at Kobe, where we spent only a few hours. On landing, we were immediately surrounded by bustling, comical little Japa-

nese men with rickshas, each smiling broadly and bowing obsequiously as he anxiously bid for the honor of our preference. In the short time allotted us, we could do no better than to see some of the city in one of these native taxis. So off we went, behind our fleet-footed coolies. We jogged through the maze of narrow, mean, cobblestone streets to the accompaniment of the ceaseless strident noise of cicadas. It was a memorable, if confused, experience and it seemed an introduction to the many queer modes of transport we would use before reaching our destination.

The S.S. President Grant dropped anchor in the harbor of Shanghai the next day. A tender brought us to the great teeming city and we were welcomed by Father Linus of the Passionist Fathers, and Sister Patricia Rose, a Sister of Charity from Convent Station, New Jersey, who was missioned in Juanling.

We spent four days in Shanghai, visiting Siccawei,<sup>24</sup> then the center of Catholic cultural effort in the Orient, the Shanghai General Hospital, the Irish Jesuit foundation and many other missionary institutions. There we also met the late Loh Pa Hong<sup>25</sup> China's greatest Catholic laymen, who was to fall at the hands of assassins in the early part of the China Incident.

Mr. Loh had founded many charitable institutions, among them a hospital, a foundling home and a nurses training school. The Sacred Heart Church was also the result of this great man's generosity. At this church, Mr. Loh heard Mass daily, acting as server to the priest. He had great devotion to Saint Joseph and always called himself "Saint Joseph's little coolie," and accordingly, he was greatly attracted to the two Saint Joseph Sisters from America. He even urged us to stay in Shanghai, begging us to write to Mother Superior for more Sisters and open a high school that he was going to finance. But our goal was the mission in Chihkiang,



**En route from America to China, the sisters made a brief stop in Kobe, Japan.  
Sisters Mary Mark Mullen and Rosario Goss,  
along with six Sisters of Charity, ride in "native taxis."**

more than a thousand miles into the interior, so we bade goodbye to our new friends and prepared for the next lap of our journey up the Yangtze River.

A small Chinese river steamer – none too clean – was our home for the next three days and nights on the way to Hankow.<sup>26</sup> I sat on deck as the little boat edged its way through the motley array of river craft wedged against the shore: sampans with bamboo sails shining in the sun, tiny paddle steamers, heavy cumbersome river junks.

The deafening roar of the city subsided as our little steamer chugged its way through the swift-running water. Many rafts passed us, some of the larger ones consisting of hundreds of logs bound together. Along the shore the scenery was breathtakingly beautiful. Seen through the mist, gaunt rocks assumed fantastic shapes; here a great crouching lion, there a huge sleeping dragon. High up on a cliff, a white pagoda caught the slanting rays of the sun.

The delicate tracery of trees on the mountains in the distance seemed painted on an endless sheet of blue silk. We passed many villages huddled along the shore and field after field of rice where here and there a solitary peasant stood knee deep in muddy water, tending the growing plants.

Early on Sunday morning we reached Hankow. After hearing Mass in the French church in the Foreign Concession,<sup>27</sup> we visited the Passionist Procurate, which is the business office of Catholic Missionaries in Hunan, then went to the Catholic Mission Hospital where we lodged for our stay in Hankow. The hospital was a very large and well-established one, operated by the Canossian Sisters from Italy.

We spent three weeks in Hankow preparing for the trip into the interior. Father William Westoven, C.P., a veteran missionary who had been assigned to Chihkiang, was to be our guide and protector.<sup>28</sup> This part of the journey would be made by sampan and everything needed to sustain life would have to be taken along – bedding, food, even cooking utensils. Still we found time to see a little of the city.

Hankow is a busy and crowded city where the stream of life moves on with characteristic Oriental cacophony. The narrow

shop-lined streets were enlivened with peddlers, beggars, junkmen and scampering children. Along the cobblestone streets, old women teetered cautiously on fragile bound feet. A coolie jogged his way expertly through the traffic, two dripping water buckets swinging from a shoulder pole. The sing-song cry of the hawkers rose and fell in endless entreaty.

One afternoon we went to visit a Catholic mission across the river from Hankow. Sister Electa, one of the Sisters of Charity who had been in China for some years, went with us. The tall figures of Sister Electa and Sister Rosario dwarfed me as we sought rickshas for the ride from the riverbank to the mission.

As is customary in China, Sister Electa bargained with the coolie regarding the price of the trip and we climbed up over the high shafts and set out. When we reached our destination, the coolie demanded more money than had been agreed upon. Sister Electa argue stoutly with him, accusing him of taking unfair advantage of foreigners. To which the perspiring

coolie replied, "It is not that, but just look at the length of your two!" We could not help laughing as we paid the difference the elongated frames of my two companions required.<sup>29</sup>

Another day, Sister Rosario and I decided to seek out the post-office to mail some letters home. Unable to read Chinese, we walked and walked without finding it. At last, we decided to ask directions from a traffic policeman standing at an intersection. He could not help us since he spoke no English. Returning to the hospital we learned that the post office was just a short distance away. Then and there, we learned to read and speak our first word in Chinese – post office.

Preparations were at last completed for the trip upriver by sampan to Juanling. Our trunks and bags were packed into one compartment of the little boat. In the other compartment, our bedding was placed on the floor under a low bamboo matting that served as a roof. We had to crawl in on top of the bedding and travel in either a sitting or reclining position. On a sampan, seldom is the roof high enough to permit one to stand upright.

We started at dawn. In the early morning light, the river looked fantastic, like a great silvery ribbon threading its way through long fingers of fog. The cold spring air chilled me to the bone.



**When Sister Mary Mark arrived in China, sampan boats  
were a primary mode of transportation into the interior of China.**





This photo, titled “Through the rapids,” shows the men pulling a boat over dangerous rapids.

open wood-burning stove. Thus we had smoke and cinders blowing into our faces to add to our discomfort.

Our next stop was at Chenki, two days later. At the small mission there, Father Jeremiah had his cook prepare a meal for us. While we ate, the kindly priest played some music for us on his Victrola. Ironically enough, the first record he selected was Hungry Women.

Early the following morning we were again on our little boat. Father William had hired pullers to help get the boat upstream. A long bamboo rope was thrown ashore where eight or ten pullers fastened it around their shoulders and waists.

They walked along the shore pulling the boat in happy-go-lucky fashion, their bodies bent forward, dangling arms swinging and their feet keeping time to their own curious chant. Such a chant may be heard anywhere in China: the sedan chair carriers, as they jog along miles of narrow mountain roads; workmen carrying heavy loads of lumber, stone, paper, cloth, cotton or rice. All work to the tune of a ditty, carrying the heaviest loads imaginable. Sometimes the song had a very happy air; at other times it was very solemn and plaintive.

Often enough the coolies had to pull the boat over dangerous rapids where large rocks lurked beneath the surface of the water, ready to smash the little craft to pieces. At times the current was so swift and the waters so unruly, our pullers were forced to lie flat on the ground, holding fast to the rope.

It was hard work, but so long as the coolie was sure of his bowl of rice at the end of the day, he was happy and would chant his way up any river. One coolie improvises in a sing-song fashion, and the chant goes like this: “This is very heavy.” The others answer, “Well, we know it. Well, we know it.” The chanter continues, “But today is payday.” The others respond, “Well, we know it. Well, we know it.” And so for hours at a time, day after day, they sang in this fashion about many things: the sun, the moon and stars, games of war, of their families and friends, of love, of themselves. After Father explained this to us, I never tired of listening.

One bright moonlight night, Father William promised the boatman more money if they would push on a little faster. It was agreed. About an hour later, we sat huddled under the bamboo roof saying our night prayers. A lot of commotion and loud yelling in Chinese diverted attention from our Aves. We could see the short stocky figure of Father William hurrying to the front of the boat. He was shouting instructions to the coolies in fluent Chinese.

We could do nothing but wait in bewilderment and redouble our prayers until Father William came in later to ask us if we realized what had been happening. “We hadn’t the least idea what all the commotion was about, Father. We were saying our night prayers,” I told him. “I was saying some prayers too, Sister, but they weren’t my night prayers,” Father’s deep voice boomed. “Going around that deep bend back there, the pullers’ rope broke. We almost lost the entire distance we covered today,” he growled, mopping his perspiring face with his coat sleeve. With the help

of the coolies, Father had succeeded in getting the boat poled close to shore, where the broken rope was mended. We started the weary trek once again.

Father had suspected the pullers were bandits and had broken the rope purposely, intending to wait and come back later to rob us. This veteran missionary had had many narrow escapes from bandits. He knew that no one is safe travelling on Chinese rivers.

Days later, our river traffic came to an end. We left the sampan without regret. It was good to get out and stretch our legs after sitting on them for so many days. From here on, we were to travel by sedan chair. The chairs and carriers had been sent out from the mission in Chihkiang the day before. With them came a Chinese Christian who knew the carriers and the road to our new home.

Each chair was carried by four men. Faded, ill-fitting jackets hung limply on their spare shoulders and loose trousers of the same material, which looked as though it had once been blue, reached the calves of their wiry legs. Their bare feet were thrust into woven sandals and they wore large conical hats to protect them from the sun or rain.

After an early breakfast, we started single file, through the wild rugged, desolate country. The carriers moved along with a trotting motion which flung me from side to side in my chair. The fierce Hunan winds drove across bleak rice paddies and broke against the mountains that seemed to meet over our heads. Here and there, the mountain passes narrowed to a mere strip of rocky ledge, skirting a sheer precipice. I could hear below me the deep-throated roar of the river. The ragged branches of trees sagged outwards, overhanging the narrow path. To add to the hazards, it began to rain, the road becoming a slippery morass of thick red mud. More than once during the day, a slip by one of the coolies nearly sent me and my chair tumbling into the gorge.

Every few hours the coolies stopped to rest. They prepared something for us to eat and smoked a pipe full of opium themselves. After their smoke, they shouldered their burdens and jogged along with renewed vigor. About three o’clock in the afternoon from the top of the last of the mountains, Chihkiang could be seen in the distant valley. The rain had stopped and sunlight streamed through a gap in the low over-hanging clouds, as though a huge spotlight had been turned on the peaceful-looking walled city, for our arrival. We stopped for a short time before beginning the descent.



At the time of Sister Mary Mark’s arrival in China, sedan chairs were the main mode of transportation over the mountains.

As I looked down the mountain, it seemed impossible to believe that there was any life in the little isolated valley. The Juan River flowing slowly along on the West side of the city was the only thing I could see moving.

The pride of Chihkiang is the two-storied, covered stone bridge which spans the river. Every venerable citizen and every chattering urchin can tell you with vivid detail, how six centuries ago, a wealthy stranger built the bridge, in fulfillment of a Mandarin’s dream. On the hills and mountains surrounding the city are ageless pagodas, masterpieces of Chinese architecture. Atop a mountain facing the East gate, I saw a convent of Buddhist nuns. History tells us that the high wall about Chihkiang is over a thousand years old. A heavy fortress-like gate on each of the four sides is locked and guarded by two soldiers at night. Inside the walls and dotting the streets can be seen the roofs of many pagan temples.

Shortly before five o’clock, we reached the foot of the mountain still a mile out from the city. I could see in the distance a crowd of Chinese boys. They were racing toward our chairs, pointing and shouting to the priest who was with them. As they neared us they threw lighted firecrackers into the air and along the path of our chairs. For a few minutes the sound of exploding firecrackers made me wonder if this were some Chinese Fourth of July. But Father Edward McCarthy, C.P., who had come with the boys to welcome us, laughingly explained that this demonstration was China’s custom of welcome.

Just outside the city wall a group of the orphan girls from the mission and Mother Genevieve with Sisters Christina, Saint Anne, and Magdalena, waited to welcome to our new home. These sisters had come to China almost eight years before and the joy that was reflected in their faces at our safe arrival was mirrored in my own heart at the sight of them.

I left the crippling confines of my chair with more speed than

\*During the warlord period, the internal strife throughout the lands prevented any attempts of cessation of poppy growing. Opium use was common and the Passionist priests often wrote about it.<sup>30</sup>



decorum, forgetting my weariness in my eagerness to reach their outstretched arms. As we walked to the mission, through the narrow unpaved streets, worn smooth by thousands of sandaled feet, children playing before the crude bamboo thatched hovels stopped to stare at the new arrivals. In the open doorway of a hut an old woman stood, her yellow leathery face creased in a wrinkled toothless grin as she bowed to the passing procession.

At the gateway of the wall surrounding the mission compound, all the Christians of Chihkiang and the mission personnel greeted us with another round of ear-shattering firecrackers. They all talked at once, a strange unintelligible babble we recognized as words of welcome only from their beaming faces and courteous bows as they accompanied us through the courtyard.

Slowly the clamour lessened as we neared the church. It was Holy Thursday and the Blessed Sacrament was exposed. In years after, when we arranged the Repository, this first glimpse of the church in Chihkiang always came vividly back to mind. Rows of wooden benches and kneelers flanked the aisle leading to the altar rail. The round poles supporting the sloping roof were painted Chinese red and decorated with Chinese characters. On the tiny altar, vases filled with paper flowers stood between tall candlesticks. The reflected light from the candles fell upon an oil painting of Saint Paul of the Cross, hanging over the tabernacle.

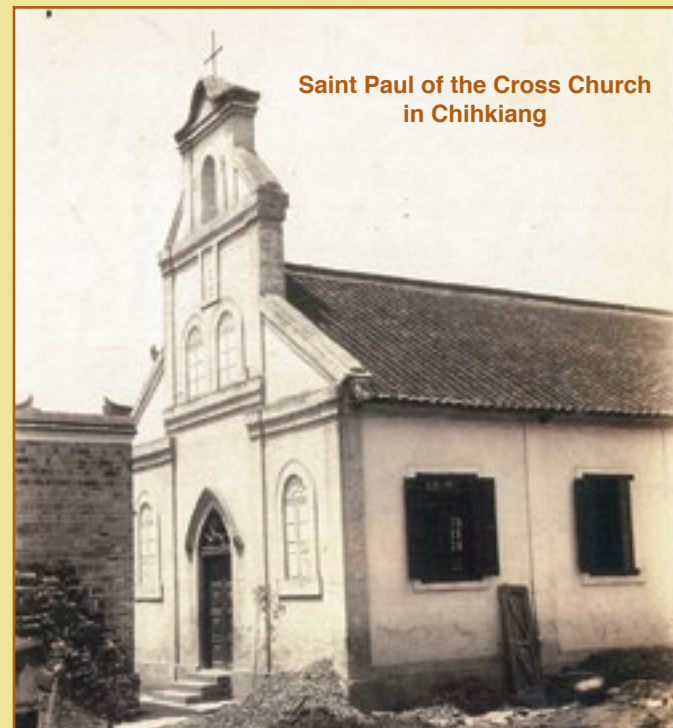
As I knelt in the dimly lighted church, there welled up in my heart prayers of fervent thanksgiving to Divine Providence who had brought us safely over the ten thousand mile journey and I asked for the necessary grace to carry out the work I had come to do.

## CHAPTER 3: CHIHKIANG

Chihkiang is a city with a population of about 100,000. Here any Chinese who owns his own home and has a regular job is considered wealthy. Like anywhere else in the world, the wealthy are in the minority so this class of Chinese comprises about ten per cent of the population.

The middle class in Chihkiang are the working people, those who drudge ceaselessly at anything that offers in order to eke out some kind of an existence. Often their very lives depend on their ingenuity in finding some pitiful job which will provide rice for the family while allowing them to “keep face” in the community. And keeping face is just as important to the Chinese as what Mrs. Jones will think of her next door neighbor in Canton, Ohio. So they struggle and grub, day after day, these Chihkianians who make up forty per cent of the city’s inhabitants.

But there is still the other half, the poor of Chihkiang, and their poverty is such that it taxes the imagination of any American to conceive. The poorest of the poor in America, would by Chinese standards, be considered well off in our district of China. No amount of effort, no sacrifice however great, could be too much to give for these poor people. They had so little and they needed so very much. Certainly, they were enough to kindle any missionary’s zeal. The mission here at Chihkiang had been operating about twelve years when we arrived. The Province of



Hunan being the last to open its doors to Christianity, admitted the Spanish Augustinian Fathers in 1918. Three years later, in May 1921, one of these missionaries, Father Hypolytto, came at length to Chihkiang.

What a strange figure he must have seemed to the then hostile inhabitants, in his dusty cassock, his shaggy black beard and white determined face. Undaunted by the grudging acceptance of this despised “foreigner,” Father Hypolytto<sup>31</sup> looked around the town and found an old abandoned shack. In it he lived, celebrated Mass and preached to any who were willing to listen. Daily, for eighteen months, his discourses continued from the door of his tiny hut, and little by little, his congregation grew until it taxed the capacity of his makeshift church. In 1922, he was joined by Father Timothy McDermott, C.P., who had been sent by the Passionist Order to fit himself for the arduous work of the missionary in China.<sup>32</sup>

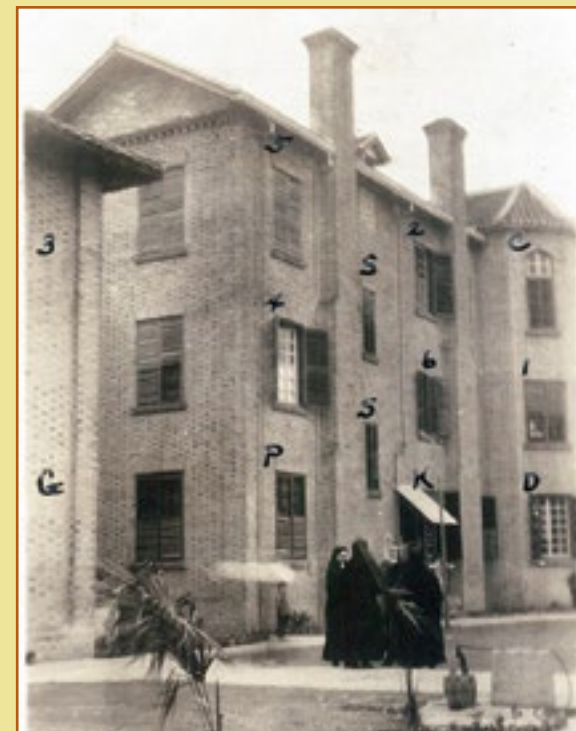
The same year that Father Timothy arrived in Chihkiang was one of famine and cholera. The dead and dying lay side by side along the country lanes and hundreds of babies were orphaned by these twin scourges. The scenes the priests witnessed were shocking, not only to the new arrival but also to the veteran Father Hypolytte. They tended and fed the sick and the dying; they gathered the orphaned babies from along the roadside, baptizing those who were beyond help. With hundreds of these babies to care for, it was necessary to build an orphanage. Sisters were needed to care for the poor little ones, so a call for volunteers reached the Saint Joseph Order in Baden, Pennsylvania, in the spring of 1924.<sup>33</sup> From among the many Sisters who volunteered their help, four were finally chosen: Sisters Florence Sullivan, Sister Christina Werth, Sister Saint Anne Callahan, and Sister Clarissa Stadtmiller.

Thinking of the hardships endured, the labor involved, the

sacrifices made by this original band of sturdy souls who had no previous knowledge of either the language or the customs of the Chinese, and no missionary experience, I marveled that so much progress had been made in a decade of years. Now there was an orphanage for boys as well as girls, a school for boys and one for girls, a home for the aged, a hospital, and a catechumenate for men and women who wished to study Catholic doctrine with the intention of becoming Christians. Thus far, the mission had harvested six hundred pagan souls into the Catholic faith.

Mother Genevieve, our Superior, who had been nicknamed by the Chinese the “Old Sister” – a title of respect and reverence – had a natural genius for homemaking, and our mission convent reflected in a thousand different ways this wonderful woman’s desire to make a home for the Sisters. Besides training a Chinese woman to prepare food in American style, she baked bread, made soap, and mended the priest’s clothes and those of the orphan boys. All this was done in addition to the usual running of a house. And no small detail in making a home was overlooked by Mother. We even had sash curtains on our windows. It was delightful to find things almost the same as in our convent in America. True, we did not have electricity, gas or running water, but there was order, shining cleanliness and regular observance of Community life.

How well I remember that first breakfast in the convent at Chihkiang! Sister Rosario and I were almost too excited to eat. A couple of times during the meal, I caught an understanding



**The Sisters of St. Joseph convent building was part of the mission compound in Chihkiang.**

On this image, one of the sisters had placed identifying marks on the photograph: C-Chapel, D-Dining Room, G-Girls Classroom, K-Kitchen, P-Parlor, S-Stairs, and Numbers 1 - 6-Sleeping Quarters. There are four unidentified sisters standing in a group in front of the building, one of whom is a Sister of Charity.



smile on Mother Genevieve’s round kind face and directly after breakfast she said, “Well, Sisters, would you like to see our compound?”

“Oh yes, Mother!” we answered in unison.

Mother’s stout body shook with good-natured laughter. “Sister Mark thought this moment would never come, didn’t you, Sister?” she teased. “Come along then,” she invited, moving toward the door with a quick vigorous step which belied her seventy years. At the door, she stopped long enough to pick up her crocheting. Her every free moment was spent making warm caps for the orphans, ripping out and enlarging them as the owners’ head grew. With her crocheting tucked under her arm, Mother opened the door and we stepped out into a sunlit courtyard.

I looked around the compound, seeing first the little white smoothly-plastered church built in Spanish mission style. Then I saw all the other buildings grouped closely around the church. They were of assorted sizes, some of them merely rude shacks, these buildings which were to become so dearly familiar as the years went along. As we walked, Mother Genevieve was busily crocheting; I don’t think she even lost a stitch as she escorted us around the compound, naming each building as we came to it. Here was the boy’s school, there the priests’ quarters, to the right the hospital and the home for the aged. Then there was the catechumenates and over yonder, the girls’ school. They looked so cozy to me, close and neat there in the mission compound. And the great wall surrounding the whole, gave the place an air of security and stability.

Here was the fulfillment of my life’s dream. Here, thousands of miles from my home and family, I unpacked my trunk and did the hundred and one little jobs necessary to getting settled in this new mission. Those first days in a strange land, among a foreign people whose language I still had to learn, brought me a quiet but deep sense of happiness. There was an odd inexplicable feeling of belonging that amused me. At times, I had the bewildering consciousness of having been there before. How and why this should be, there was no possible way of knowing and I didn’t even try to puzzle it out. All I knew was that it was so. All the restlessness, the





**Sisters Christina Werth, Rosario Goss, and Mary Mark Mullen, Mother Genevieve Ryan, Sister Magdalena Ivan in Hunan, c. 1934. During the heat of the summer, the sisters resorted to a lighter color for their habits.**

reaching out for something I could never find before, was satisfied here. After all the months of weary, dangerous travel, taking me halfway around the world, I knew that I had really come home, in the deepest sense of the word. And it was a busy and interesting home that God in His goodness had finally allowed me to reach. There was so much to see, such a lot to do and learn. First of all, there was the language.

In the mornings Sister Rosario and I studied with a Chinese teacher. The intricate Chinese characters cannot be learned without the help of a native and a Chinese dictionary. Every character is made up of two or more parts and sometimes there will be half a dozen meanings for the same character, depending on the phonetic factor. The radical gives the clue to the meaning and the phonetic indicates the sound or tone. In speaking Chinese, the tones are very important. They are placed much as a vocalist places them: some high in the head, others in the nose, still others in the throat. This results in the sing-song effect of the spoken word. To speak a word in the wrong tone changes the meaning completely, sometimes with very humorous results.

Shortly after I started studying Chinese, I sent one of the Chinese women to the store to buy some fans for the orphans. She returned – very much bewildered – with a lot of umbrellas. The word for fan is San and the word for umbrella is also San but the tones are different. Another time I wanted a ball for the children. To my chagrin, the woman I sent for the ball came back with a

bottle of wine. The word for balls is Jew and the word for wine is also Jew. Again, I had the right word but the wrong tone.

These mistakes showed me how much I had to learn. With grim determination to fit myself for the work I wanted to do, I dug and delved among the roots of the language. I learned the two hundred and fourteen radicals and the tones of the words, the aspirates and non-aspirates. I studied grammar and explored the idiom. Difficult as the language was, I found it fascinating.

One morning, I was having trouble with an idiom. I had worked for a couple of hours and didn't seem to be accomplishing much. The goal that I had set myself for that morning's work seemed hard to attain. My eyes were tired and strained from peering at the characters. I sat back in my chair with a sigh and as I did, I heard Father William's voice from the doorway, "Having trouble, Sister?"

There was a merry twinkle in his eyes as he seated himself opposite me. He peered at the book over which I had been frowning, while I answered his question.

"Yes, Father. It's such a difficult language to learn, isn't it? But I must learn it!"

Otherwise how shall I ever be able to help those poor people?"

"Of course you'll learn it. We all had the same trouble when we first came out here," he encouraged. Then he laughed quietly to himself. A network of laugh lines crinkled up the corners of his

eyes. "Father Anthony will never let me forget my first attempts at using the language," he reminisced. "On one of the big holidays, I sent my houseboy up to my room to get the flag and hang it out the window." The old missionary rubbed his chin, smiling ruefully. "Well, anyway, Sister, my little China boy hurried back to Father Anthony in bewilderment. "What does the Shen Fu (Father) mean? He told me to get his wife and hang her out the window ... and the Shen Fu has no wife." The laugh his story provoked was just about what I needed at that point and I told Father so, wiping tears of laughter from my face.

Father William watched me a moment, a quizzical expression on his kind, intelligent face. "A sense of humor is one of God's gifts to us, Sister. Anyone without it has no business here. Don't worry about the language. It will come. There is plenty of time in China, you know. ...." He went on, "Sister Magdalena tells me she is taking you to visit one of our sick women this afternoon."

"Yes, Father, she is!"

"You'll be in good hands then," Father smiled, "Sister Magdalena speaks Chinese very well."

"She does indeed, Father!"

Sister Magdalena's Hungarian ancestry made it easier for her to learn Chinese than for the rest of us, because of its resemblance to her native tongue. Both are monosyllabic and have many words with different meanings which are pronounced alike.

Our orphans, with their puckish aptitude for reading character, called her "The Small Quantity Sister, Like a Chinese;" a title won by her strict observance of poverty. If a two inch strip of adhesive were needed, two inches were used and not a fraction more. In this, she was like the Chinese, who never waste anything. This serious little nun graduated from Saint Joseph's Hospital in Pittsburgh with highest honors. I agreed with Father that I would be in good hands that afternoon.

"There is so much to do for these people!" he sighed, getting briskly to his feet. "Well, I must be getting along. Good morning Sister."

I was eager to start out on my first sick call. I hurriedly gathered up my books and took them to my room.

Directly after lunch, Sister Magdalena and I set out. We had been given directions by one of the Chinese women in our compound and, with the fervor of the missionary spirit burning high, we picked our way through the twisting alleyways. Cautiously, we skirted the rubble and filth we saw. We went down one dark alley only to be confronted with another and still darker and more tortuous passage to cross before reaching our destination. Down and still down, until it seemed as though we were about to be plunged into some dank pit.

With a prayer to Saint Christopher for guidance, I felt my way along a slimy wall to a tiny bamboo hut. When we entered, I could



**"A sense of humor is one of God's gifts to us, Sister. Anyone without it has no business here," was the advice that Sister Mary Mark attributed to Father William Westhoven. Demonstrating her own sense of humor, Sister Mary Mark added this caption on the back of this photograph: "A Chinese modern home. I know Mom will want one just like this when she sees it."**



see nothing except the white of Sister Magdalena's linens. As my eyes grew accustomed to the darkness, I saw a shape move on the crude bed in the corner.

At our approach, the sick woman lit a scrap of paper from a bucket of hot ashes she kept in bed with her. These buckets of ashes are the only mans they have of keeping warm. Were it not for this crude heating system many of the people, especially the elderly ones, would freeze to death.

With the lighted paper in her hand, the old woman reached over and applied the flame to a wick in a small saucer of oil. The radiant light it gave was eerie.

It cast great shadows on the mud plastered walls, wavered momentarily around the room, then flickered over the face of the woman on the bed.

In spite of myself, I gave an involuntary gasp of horror as the old face was highlighted by the burning wick. Her face was a ghastly white, the skin roughened and strangely bloated. Her features were a hideous mass of pussy eruptions, out of which glowed two strangely pathetic brown eyes. With the innate graciousness of the Chinese, she bade us welcome.

My conversation was mostly in pantomime, with a sentence or two in Chinese, which the sick woman took as high compliment. Sister Magdalena turned to me and said as calmly as we were discussing the weather, "I think she has leprosy."

At the word leprosy, a wave of terror engulfed my whole being. I suspected it when the wavering light shone on the woman's face. Now I knew it was true. And with that certainty I became prey to absolute panic. Leprosy! Every instinct prompted me to run as fast and as far as I could. Then, as reason came to my aid, I was grateful for the darkness. No one would know how frightened I was. This was no way for a missionary to act. I began to pray for the sick woman. I prayed for courage for myself too. In my concern for this afflicted woman, I forgot my fear.

It was a providential sick call. There in that dark room I learned a charity that is above fear of any disease or plague. In all the years I was to spend in China, among people with every kind of loathsome disease, I never again knew any emotion other than a burning desire to ease the pain of a tormented body and bring some measure of peace and comfort to an unenlightened soul.

That was a memorable day for still another reason. Not only was I conditioned against fear, I was also to learn the grimness of Chinese justice. Shortly before sundown, I left the compound on another errand, this time with Sister Rosario. We had just started out when, in the distance we heard shouts and the sound of many

feet pounding in the dust. Above the din of the shouting we heard a creepy tune played on bugles. The tramp of feet came closer and we listened in bewilderment. The bugles' tune grew louder as the mob approached. The notes shrilled like the scream of a man dying in agony. High above the macabre tune, we could now recognize what the mob shouted. It was one word, repeated over and over again; each repetition more brutal, more bloodthirsty than the last. It was, "Sha! Sha!" (Kill! Kill!)

As the procession passed us, we saw the victim. It was a man, his two hands tied behind his back. A board was fastened to the rope around his hands. On it were the characters which told of his crime. He had stolen a gun.

There was an expression of helpless terror on his face. Each time the bugles blew more lustily, calling all to come and witness the scene, the cries of "Sha! Sha!" became wilder. With each cry, the victim shrank as though from a blow given by a loved one. Who knows, perhaps in that mob, some of his own family did utter that cry, for in China, if one commits a crime and escapes, the next of kin must pay with his life for whatever crime has been committed.

As we stood there horrified, those cries of "Sha! Sha!" became in some strange way, an echo of "Crucify Him! Crucify Him!" For weeks afterwards, the agonized look on that prisoners face haunted me. It made my meditation on the Passion very vivid.

We were badly shaken by the scene we had just witnessed, but our errand still had to be done. I did not realize we had to pass the execution grounds until I saw a body lying there, with its head a short distance away. As we looked, a huge pig started to gnaw at the corpse.

I looked at Sister Rosario's white face. With trembling hands we blessed ourselves and breathed a prayer for the poor soul whose body had been so horribly mutilated. We hurried past the gruesome place and the mission seemed like a beacon in the darkness of the horror we had just seen.

We got back to the mission in time for dinner. To our horror, we saw pickled pig's feet on the table. Sister Rosario sat across from me. Our eyes met, hers filled with dread. I knew she was wondering if this pig before us had fed on human bodies. Perhaps because there is so much of elemental brutality taken for granted by the Oriental mind, the beauty of China and the loveliness of its people – especially the children – make a permanent impression on an Occidental.

Nowhere are there more engaging youngsters than those I saw around me during my years in China. I grew to love them dearly

and they trusted and gave their love to the missionaries. There is one instance that came to mind with particular vividness as I write.

A month after we arrived in Chihkiang, Father Anthony Maloney, C.P., began making preparations for a much needed furlough. He had been the pastor for three or four years and the children in the mission were very fond of him. When they heard he was going back to America, they were heart-broken. They wanted to do something for him. So they decided they would have an entertainment and proceeded to work up a program.

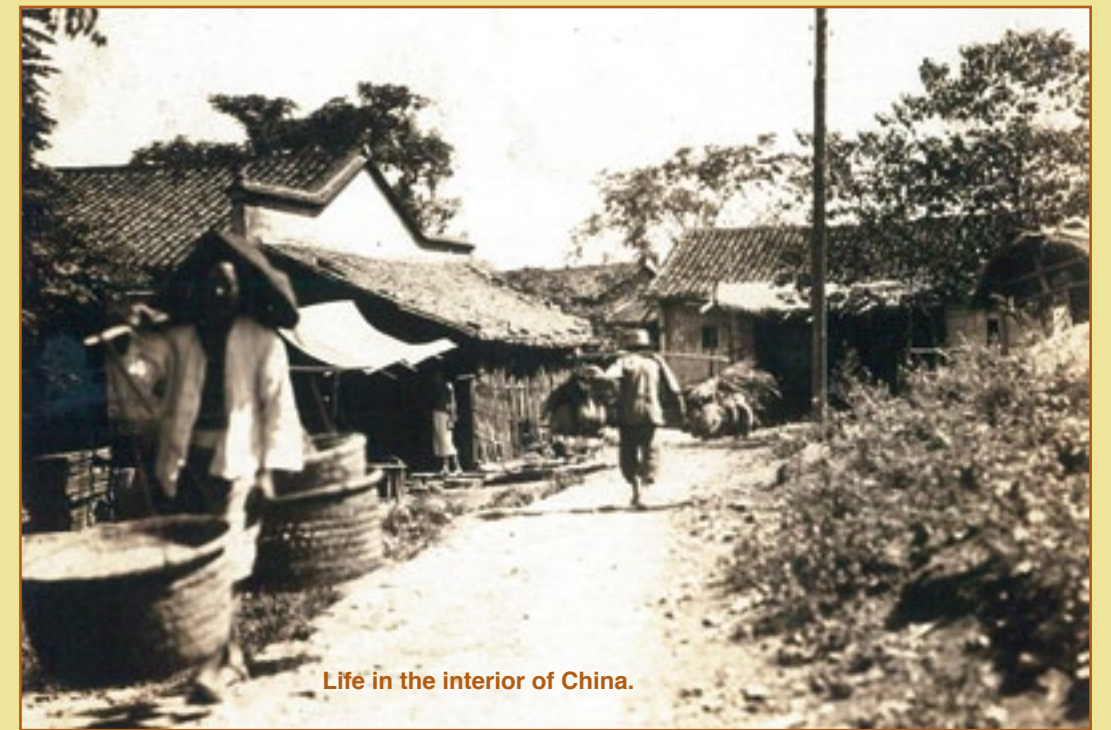
The larger girls began rehearsing for a little three-act play "Sympherium." Chinese have excellent memories and they are wonderful mimics, so it didn't take the girls long to learn their parts. After they had their roles learned to perfection, they went to their friends and borrowed many beautiful and colorful costumes for the play.

The little girls – there were about eighteen of them between the ages of five and ten years – rehearsed some of their favorite songs and dances. They are very fond of dancing and are surprisingly graceful.

With Father Anthony being from Kentucky, we decided to close the little entertainment with a chorus number, in which all the orphans took part. The words of My Old Kentucky Home were translated into Chinese. It sounded very strange to me to hear the familiar Stephen Foster melody sung in Chinese. When this was learned, they were ready for the show.

The evening before Father Anthony left, he was invited to the girls' dining room. Chinese lanterns and colorful paper streamers hanging from the ceiling gave the usually plain room a very festive air. All the Christians had been invited as well as the older people of the mission, such as the priests, the Sisters and the hired hands. It was a most enthusiastic audience.

Between the acts of the play, the little girls sang and danced. For the singing of "My Old Kentucky Home," the larger girls stood in rows according to size, while the little tots sat – some



Life in the interior of China.

on low Chinese stools, others on the floor. Their faces had been painted black and their hair dressed in pigtails Topsy fashion.\* Each one held a large piece of watermelon. They really did look like little piccaninnies.\*\*

At first, everything went well with the closing chorus and they began singing the familiar old song beautifully. When they were half way through, one of the tiny girls began to cry softly. Then a few more started and before the tune was finished, all the girls – big ones and little ones – were crying aloud and bitterly. The little ones sitting on the floor and looking up at Father Anthony were sobbing as though their hearts would break. Their faces were a study in yellow and black, where the tears made little rivulets down their cork-blackened cheeks.

I think Father Anthony had a hard time keeping the tears back too. Chinese children are very loveable and never forget a kindness. Father Anthony had been very, very kind to them. They were going to miss him and they knew they were losing a good friend.

## CHAPTER 4: THE SIEGE

The farewell party for Father Anthony was the last festivity the mission was to celebrate for a long time. In coming to our adopted country we were, of course, prepared to endure any kind of hardship to bring the faith of Christ to our people, but we had

\*"My Old Kentucky Home" is a 19th century antislavery, minstrel song by Stephen Foster. Blackface was being used in the 1920s and 1930s; famous examples are Al Jolson in *The Jazz Singer* (1927) and in *Mammy* (1930).

\*\* Pickaninnie was a common slang term in the 1920s and 1930s. For example, in the 1930s, the term pickaninnie was a term used in literature (e.g. Margaret Mitchell's 1936 *Gone with the Wind*) and in film (Shirley Temple, *Poor Little Rich Girl*, 1936).





**The city of Chihkiang was surrounded by a great wall, the outside of which can be seen here behind Father William Westhoven, CP, and his two companions.**

no inkling how soon a major hardship would befall us.

Just two months after we arrived, Major Chen, the Military Governor of Chihkiang was murdered and his assassin took over command of the city. This rebel General knew the authorities in Hunan would spare no lives to quell the rebellion, so he began preparations for a siege that was to last for fifty-eight long, heart-breaking days.

The city wall, about four miles in circumference, was repaired and barricaded. Soldiers poured into the city, shouting and truculent. Soldiers poured into the city, shouting and truculent. Shopkeepers, from previous experience, carried on their trade with half-closed doors, eloquent intimation of the confusion and lawlessness about to descend on the city. The Chinese went about their daily routine with tense expectancy. There was fear and dread among the townspeople, an air of grim determined resignation for what was to come. All too well they knew what the next weeks would bring to Chihkiang. It was a knowledge we could not share; for the first time in our lives, we were to learn at first hand the sickening sound of a whizzing bullet as it flew past our heads, the nerve-shattering blast of an exploding bomb. Here, in miniature, was our baptism in a fire that was to spread shortly and engulf the whole world.

We immediately moved the orphans to the safest side of the compound. There were about forty children at the mission just then and six Sisters. We all had to live in two rooms on the ground

floor of the convent.

The girls spread their bedding on the floor at night, and in the mornings they rolled it up and put it against the wall so they would have room to walk around and work. No one was permitted to go to the upper stories of the building; we were warned that when the firing started, the soldiers would be fighting from the wall around the city. So there was danger on the upper floors from crossfire.

About four o'clock on June twenty-ninth, the first shots were fired into the city. Immediately the city gates were closed and guarded. The battle had begun. All who were in the city had to remain, and anyone who was unfortunate enough to be caught outside the city gates when they were closed, had to stay outside until the siege was lifted, which was fifty-eight days later. A Protestant missionary, who was on the other side of the river visiting a sick Chinese woman, did not get back before the gates closed. She had to live with the woman all during the siege.

Day and night the fighting went on. The soldiers inside the city fought from the top of the wall and the enemy from the hills outside the city. The rebellious troops holding Chihkiang proved to be a malicious lot. They cursed the mission and threatened to burn down the buildings. One night after the compound had been closed and locked, a dozen or more murderous-looking rebel soldiers congregated outside the mission gate. They began pounding on the gate and shouting at the gateman, "Open up! Let us in!"

"Go away! Everybody asleep here!" the gateman shouted back. A shower of bullets over the wall and a more insistent demand for admittance was their answer. The uproar brought Father William running to the gate where the poor gateman covered in terror. "Who are you and what do you want?" Father shouted above the tumult.

The Rebels refused to say what they wanted; just demanded entrance and threatened the people in the mission if their request was refused. Father tried to reason with them, but finally had to open the gate. When they got inside, they went around terrifying the orphans and the Sisters with their coarseness and arrogance. They filled several buckets with water from one of our wells and with a few last brutal jibes, they left. Many such incidents as this were to follow until our nerves began to feel the strain from lack of sleep and the constant noise of cannon fire.

Three weeks after the siege began, the Governor of Hunan sent a plane from Changsa to bomb the Rebels out. We had no way of knowing when the plane was coming and when it did come, it was over the city before it could be detected. I remember it was just five minutes after twelve. We were saying grace before lunch when suddenly the plane's exploding bombs rocked the compound. Our plates went crashing to the floor and knives and forks jiggled and slithered the length of the table. Cups danced in their saucers and spilled milk and coffee made little rivers on the white table cloth. We were all stunned with fright and sat watching the havoc at our table with unbelieving eyes. All that is, except Sister Christina. "The Governor's plane has arrived," she commented dryly, stooping to pick up some of the broken dishes which littered the floor. Her haste to dispose of the debris in the midst of shell fire was entirely characteristic of Sister. The mess made by the bomb was a greater trial to her than its danger to herself. "Order is heaven's first law," was a favorite expression of hers and one that she observed to the letter. Our orphans nicknamed her "the nervous and fussy Sister" because she could not stand anything out of place. So, while we sat in a horrified silence, Sister Christina bustled around the table mumbling to herself, scooping up the broken china, her face red with exertion and annoyance.

A frantic hammering on the gate made Sister forget her smashed dishes. She hurried to open the door. A small blond woman stood there, her white dress torn and blood spattered and her blue eyes glazed with strain and fatigue.

"Oh Sister, I need help!" she gasped. "Many of our mission people are badly hurt. We can't possibly care for all of them. Come quickly, sister, please!"

"Of course, Miss Welch. Come in, dear. You look as though a cup of tea would do you no harm," Sister Christina added, leading Miss Welch to our table. "Sister Magdalena will pour it for you while I get out medicine kits."

This was my introduction to Miss Anna Welch, a woman whom we all liked and admired a great deal. She is a German Lutheran Missionary, a member of the China Inland Mission.<sup>34</sup> In Germany, she belonged to an order of Deaconesses and wore a religious garb similar to that of the Sisters of Charity. In Chi-

na, she wears secular dress. She is a noble soul, courageous and self-sacrificing. We are indebted to her for many thoughtful kindnesses. When we first knew Miss Welch, she learned we were having a difficult time buying potatoes, for at that time, the Chinese raised them for the pigs only. Miss Welch arranged with a farmer, from whom the Protestant Missionaries got their supply, to raise a crop large enough to accommodate the Catholic Missionaries too. Perhaps the Chinese decided that if potatoes were good enough for white people and pigs, they might even be good enough for them, because not long afterwards the Irish potato found its place among the Chinese vegetables on the stands along the streets.

Their own lunch forgotten, Sisters Christina and Magdalena hurried off with Miss Welch to help as many of her people as they could. Sister saw that many were beyond help, but she and Sister Magdalena were able to save three women. The others, they made as comfortable as they could then returned to the mission.

Our days at the mission were hectic now, as the wounded, both soldiers and civilians began crowding into the mission gates for help. All the sisters worked from dawn until dark, cleaning and treating; binding torn flesh; setting broken bones; probing for bullets; stitching cuts; and easing the pain of burns. Very often, we left the safety of the mission walls to hurry through the dangerous streets to someone too seriously injured to be moved.

With the fourth week of the siege came the hottest weather Chihkiang had had that summer. The temperature hovered between ninety-eight and one hundred and seven degrees. In the midst of this, Sister Saint Anne became very ill from lack of nourishment. We could get no fresh fruit or vegetables, meat or eggs, because the city gates were barred. The farmers could not come into the city with their produce. We had a few skinny chickens in the mission and once in two or three days the hen would lay an egg. When she announced it, everyone in the mission ran rejoicing to find the egg for it meant subsistence for Sister Saint Anne. If the siege had not ended when it did, Sister would not be alive today. As it was, the mission catechist, Joe Lung, began looking around for a suitable coffin for her and at that time, even a coffin wasn't an easy thing to find.

During this time, the Chinese had to eat pumpkin blossoms and lady slipper stocks that grew in the mission yard for we had no vegetables of any kind for them either. The blossoms were cooked in salt and vegetable oil and eaten with rice. Fortunately, there was plenty of rice on hand, for at the harvest time, the rice for the year is bought and stored in rice bins.

Hunger began to weaken the morale of the rebel army. Their ammunition was getting low, as well as their food supply. Each day more and more soldiers slipped out of the city and joined the enemy. Rumors began circulating through the city that the rebel General was going to attempt to fight his way out of Chihkiang. If he did, that meant the end of the fighting in our city. How hard the mission children prayed throughout the day that peace would come!

The next day a plane flew over Chihkiang dropping detonation bombs. When they struck, the blast could be heard the length



and breadth of the city, throwing the people into panic. The rebel General, then, thinking the buildings of the foreigners would be the least likely to be bombed, moved into a building near our mission. We waited in fear and trembling for the shelling and bombing of our own building. Stray bullets embedded themselves in the mission walls. At dinner, a bullet struck a basket just outside the dining-room door while the Sisters were at the table. Another bullet spattered against the church sacristy wall, just missing one of the girl orphans sitting nearby. A hanging lamp in the church was shattered.

The sum of the thousand dollars was offered for the assassination of the rebel General. If this were not accomplished, the authorities threatened to drop incendiary bombs on the city and the entire population of 40,000 hemmed within the walls would be wiped out. Evidently the provincial troops were attempting to stampede the populace into mutiny. But the four hundred guns defending the city were in the hands of the soldiers. The people were helpless. The rebel General swore he would leave the city without his troops, begging only for his life.

The evening before he left, he ordered his soldiers to collect all the kerosene oil in the city. Then the people who lived in little frame houses were ordered out of them. Just at midnight, the General himself came to the mission, requesting that his wife and mother be placed in the mission for protection. Father Edward politely declined the responsibility.

At dawn, we were awakened with the sickening news that the city was on fire. The reflection of the flames on our windows showed that the conflagration. Father Edward told the mission inmates to get water from the well and pour it on the buildings to protect them from flying cinders.

Soldiers outside the wall fired with greater intensity, hoping to break in amid the confusion. About one thousand houses in the city were burned to the ground that day. At noon, the billows of smoke that rolled across the city were dispelled and the fires within the city were brought under control.

The General had several of his wives in the city with him. When he left, he took only the first wife along. He wrapped her in a blanket, strapped her to the belly of his mule, threw a blanket over the mule, then mounted it himself. With his bodyguard, he rode across the river and escaped before the enemy realized what had happened.

When the enemy learned the General had escaped, they immediately rushed into the city and began looting. They were very anxious to find the General's wives and searched every house where they thought they might be hiding. The soldiers even came into our compound. We had to stand in line while they looked us over. Then they asked some of the older girls who they were and where they came from. The poor girls were so frightened they could not remember their own names. The soldiers searched everywhere. Nothing was left free of their scrutiny. They even went into the room where Sister Saint Anne was lying so ill we expected her to die at any moment. One of the soldiers went over to the bed and stood looking down at

her. Then he turned to the others with him and said, "She's too white! She's not a Chinese!"

After three days of searching, one of the wives of the General and the General's mother were found. Then the bans were lifted and the city gates were opened again. Among the first through the re-opened gates was Bishop O'Gara with badly needed supplies for the mission. After fifty-eight days of horror, peace came to Chihkiang. Priests, Sisters and the orphans had come through the siege unharmed, save for a heavy toll on our hearts and nerves. Mass and prayers were offered to God in thanksgiving for the protection given us during those trying days.

When the siege was over, Sister Saint Anne began to improve and as soon as she was able to travel, with Mother Genevieve as her companion, Sister returned to America for medical care and a much needed rest.<sup>35</sup>

Her departure meant that I was to be in charge of the orphans and I loved working with them. It seemed like the old days at home and certainly I had had enough experience with children to understand their ways. Each day brought a new, added joy to my work among the Chinese. But happiness is not a daily portion for human beings; and this joy was short-lived for soon we began to hear rumors of Red activity in Hunan. Before long they began terrorizing the countryside, penetrating closer and closer still to our mission. Finally Bishop O'Gara ordered the Sisters to leave Chihkiang for the safer regions of Hankow.

## CHAPTER 5: EXILE IN HANKOW

In spite of the days of nerve-racking worry we spent during the siege, it was a wrench to leave the mission in Chihkiang. Although we had been there less than four months, we had shared so much of the people's hardships that we felt we were already



**During their exile in Hankow, both the Sisters of St. Joseph and the Sisters of Charity went around the city caring for the sick.**

Back row: Sisters Agnes Paula Conefrey, Rosario Goss, Maria Loretta Halligan, Teresa Miriam Beschel, Beata Zarillo;  
Front row: Sisters Magdalena Ivan, Carita Pendergast, Marie Therese Tuan, Mary Mark Mullen, Finan Griffin, Ethelberta Carson.

one with them. We knew that we could best serve the people by being in readiness to come back to them when the Reds left our city. Nevertheless, it was with heavy hearts that we prepared to leave for Hankow. I watched my little children as though seeing them for the first time. Each little characteristic, every winning way, was stamped on my heart for all time, as I went among them, cheering them, and trying to make light of the coming exile.

The priests at the mission were to remain and carry on the work we were doing there. For nuns, it was not safe so long as the Reds were in the city. They had boasted that if they caught any nuns they would not kill them; they would nail them to crosses and keep them there until four pounds of gold were paid for the release of each nun.

The Bishop sent word that we were to be packed and ready to leave at a moment's notice. Just the most necessary things were to be taken in baskets that would be easy to carry to the boats when the word came. After the day's work was over and the dispensary closed, we packed and repacked in an effort to make the baskets as light as possible.

We waited anxiously and still no word came. Then we heard that the Red activities had lessened and so we unpacked a little at a time to find something we needed. The uncertainty went on for days. Then one day, we heard the Reds were coming closer.<sup>36</sup> This time it seemed as though we really would have to start to Hankow. Boats and sampans were hired and a special gateman was posted at the main gate of the compound to keep watch. "The Bishop has come," was the password.

If we got this word during the night, it was a signal we were to go quickly and as quietly as possible to the boats. For three or four nights, we slept with all our clothes on, even our overshoes; for if the word came during the night, we wouldn't have time or light to search for anything.

About nine o'clock one evening, the gateman rushed in saying, "The Bishop has come!" We grabbed our baskets and lanterns and hurried to the boats. The river was running high and the current was very swift, so the boatmen refused to start downriver in the darkness. All that night, we stayed on the boat, huddled together at one end of it to keep warm. Early the next morning, as soon as it was daylight, the Bishop himself came rushing down to the boats telling us to hurry. "Hurry before it is too late to get away!"

The Reds were in sight. Soon other boats were crowding the water, for the officials of the city, their wives and children, were starting downriver too.

Our boatman must have been really frightened at the Bishop's injunction to hasten, for I never saw a boat poled so fast in all the time I was in China. Sometimes the very speed at which we were travelling in a river of dangerous whirlpools threatened to send

the boat crashing against the rocks. Fortunately, we didn't have to cover the whole distance to Hankow by boat. At Changsa, we boarded a train and arrived in Hankow about ten o'clock in the evening.<sup>37</sup>

During our stay there, we lived with the Charity Sisters in the Jardine Estates and spent our time travelling about the city administering to the sick.<sup>38</sup>

Early in January of that year, a smallpox epidemic broke out there and the Bishop granted us unrestricted permission to go any place to help wherever we could. The epidemic was at its worst in the slum districts of that city and those who were not dying of smallpox were dying of starvation. Sister Carita, one of the

Charity Sisters, and Sister Rosario, volunteered to locate this stricken district. As the Hankow dialect is different from that of Chihkiang, the two Sisters were accompanied by a Chinese girl who acted as interpreter and helped carry the medicine kits.

When the people realized that the strange-looking women had come with medicine for them, the two Sisters were surrounded. There was infinite pathos in the way each sick man or woman cried out to the Sisters his need, each trying to get to the medicine kits first. The screaming and shouting of the frenzied sick attracted still greater numbers. The crowd around the mission-

aries became so large, the Sisters were unable to help them at all. Hemmed in on all sides by those poor people distracted with pain, Sister Rosario and Sister Carita had trouble to keep from being trampled upon.

Finally, above the din, the nuns managed to get the interpreter to tell the people to go to their homes and the Sisters would come there to help them. With a great deal of wailing and grumbling, the crowd thinned out. Those who had tried to reach the Sisters first and failed because others more agile than they had squeezed in ahead of them, now scurried to their homes. As they ran, they shrieked the news to whoever had failed by then to hear about the medicine.

All that day and for many other days, we went from hut to hut, tending to the sick, giving food to the starving. Now that we had seen the conditions under which these poor people lived, we no longer wondered there was so much sickness among them. The land was swampy and the huts, which were made of bamboo mats, were hardly two feet apart. In each hut, the furniture consisted of a bed – a foot or so above the mud floor – a little bench and a stove resembling a gallon crock. In this stove, wood was kept burning and the huts were blue with smoke. There was no outlet for the smoke except through the low door of the hut. Our eyes stung and watered during the time we spent in each miserable hovel. Now it was no longer a mystery why most people in that



**With Chihkiang and the area around it in unrest, the sisters were in exile in Hankow from November 1934 to August 1935. They lived with the Sisters of Charity of Convent Station in the Jardine Estates.**



district had sore eyes.

The Chinese government was trying to better conditions, but there was so much to be done. Going among the people, day after day, we realized what an enormous task the reeducation of the Chinese people really was. They were willing and eager to learn, we found, so while the task will be a great one, the obstacles are not insurmountable. No task can be, where there is willing cooperation.

One morning, Sister Rosario and I started out to visit our slum district. We passed a field where a group of people had gathered and they were looking at something on the ground and talking excitedly among themselves. When they saw us, one of the group ran toward us, asking if we could help an insane man. To reach the field, it was necessary to cross a ditch which was partly filled with refuse and stagnant water. Picking our steps with as much caution as we could, we found the remains of several infants who had been flung there when they died.

Quickly, we clamored up the side of the ditch to the field where the patient lay. A pitiable sight met our eyes. A robust young man, his feet drawn up behind him and chained to his hands, writhed on the ground, spitting and hissing at anyone who tried to approach him. When he had become insane, he had been chained and left there among the remains of the infants because there is no asylum in Hankow. We tried to get close enough to give him some medicine to quiet him but it was no use. No one dared come near him.

Just as we turned to leave, the crowd, thinking he had broken his chains and was pursuing us, started to scream and run. We started to run too, not daring to look back until had had recrossed the ditch. From a safe distance we did look back. The soldier was on his knees just staring at us.

Something had to be done for that poor man! We tried to have him admitted to several hospitals but when the authorities learned he was insane, they refused to take him as a patient. After lying in that field for several days, the soldier became so weak the authorities considered him harmless and removed his chains. His wrists and ankles were badly cut and swollen. Straw was provided for him to lie on and bricks were placed under his head. He was fed daily but he was weaker each day we went to care for him.

We managed to erect a little bamboo hut and provided the poor fellow with warm clothing, but both Sister Rosario and I could see that the man was dying in spite of our efforts to help him.

As his body grew weaker, there were times when he was rational. I talked with him then. He was pathetically grateful for what we were able to do for him. He wanted to know more about a religion which would extend help to one like himself. During those lucid intervals, we instructed him in the truths of the Catholic Church. He listened carefully with a sincere interest that was deeply touching. Then one day, he expressed the desire to become a Catholic. So just a few hours before he died, Sister Rosario baptized him. I feel confident that he received from God the mercy

which was denied him on earth.<sup>39</sup>

The year of exile was a busy one. We spent it helping the poor of that district and perfecting in every way we could, our knowledge of the Chinese language. Nevertheless, we were delighted when the time came for us to return to our mission.

We left Hankow on the twenty-first of August, 1935. We were due in Changsa at eleven o'clock that night. When the train neared the station, it stopped. A great General was in a private train ahead of ours, and we could not get off the train at the station. Finally, after waiting for what seemed hours, we decided to get out and walk.

Two Missionary Sisters of Mary – one a Chinese – met us at the station when we finally reached it on foot. They arranged for rickshas and we started toward their mission. Our baggage was delayed in reaching the mission so the Sisters provided us with whatever was necessary for the night. Although various nationalities were represented among these Sisters, they were united in their desire to make us welcome. Evidently, someone had sent them some canned American bacon. Since we were the only Americans and thinking they were giving us a special treat, they served it for breakfast raw. We didn't have the heart to offend such kindly hospitality so we closed our eyes, prayed for courage and gulped it down.

When that breakfast was over, we went in rickshas to the river, crossed it and found the bus station. These Chinese buses are not made for the comfort of foreigners, but to make a three-day journey in four or five hours is worth the discomfort and inconvenience of riding them. That night we spent with the Augustinian Sisters. We had to speak Chinese while there, because they could not speak English and we knew no Spanish. It had been planned that we leave there the following day, but our visit was extended two days longer. The boatman, who was to take us on the next part of our journey, had not bought his supplies for the trip.

Sometime after we had reached our own mission, we learned with dismay that these same Sisters who had given us such kind hospitality, had to flee from their mission two days after we left. The Reds had penetrated as far as their city and had started toward the convent, intent on capturing the Catholic Sisters.

The trip by Chinese junk to Juanling was uneventful. It took three days to reach Chenki, where we changed to smaller boats and continued through that bandit district with a guard of ten soldiers.

The small boats have just one deck, with benches around the railing on one side of the boat. The deck will hold about two hundred people, but the seating capacity is for only fifty. Just before the boat starts, pandemonium takes possession of the deck. The Chinese yell, shout, drop their bundles or lose them, all to the shrill accompaniment of excited chatter. They push and shove in a mad attempt to gain one of the precious seats. Then goodbyes are screamed to those left on shore, as though the travelers were going away for fifty years or more. There is some reason, though, for the hubbub a Chinese makes when taking a trip anywhere. With the bandits and the Reds as a constant menace, there is

always the possibility that death lurks along some part of the trip.

When the boat got under way and the people quieted down, I began to read a letter from home which had been handed to me just as we left the convent. I was half way through my letter, when I noticed a Chinese looking over my shoulder at what I was reading. I paid no attention to him for I knew he could not read it, so I continued to enjoy my letter. Some of his friends joined him when they saw I didn't mind. They had a look at the letter too, and then began discussing it among themselves, laughing and chattering about the queer-looking writing. As I finished the precious sheets, there were a dozen of the Chinese excitedly talking about me and my letter. Finally, one of them got up courage enough to speak

"What are you reading?" he asked.

"A letter from home," I told him.

"Where is your home?" was the next thing he wanted to know.

"My home is in America."

"Who wrote the letter?" my inquisitive one demanded.

"My father." How Dad would have enjoyed this, I couldn't help thinking as I answered.

"Your father can read and write!" he exclaimed, amazed.

"Yes," I assured him, "my father can read and write."



Sisters Mary Mark Mullen, St. Anne Callahan, and Rosario Goss with some of the mission's children, 1935

"Can you write too?"

"I, too, can read and write." By this time, I had difficulty in keeping from laughing.

There was a burst of excited chatter among the group as they listened to the questions and answers the Chinese and I exchanged. That I and my father were able to read and write was a matter of astonishment to these fellows. My inquisitive one continued, "Can everyone in America read and write?" I assured him that reading and writing were general accomplishments in America.

"What is your honorable name? What are you?"

"I am a Catholic Sister."

"Oh, yes!" he nodded sagely. "You are the Catholic Church."

By Chinese standards, my inquisitive one was being very polite. To ask all kind of questions, no matter how personal – and sometimes embarrassing – is courtesy in China. I watched them leave the boat, amused at the wide difference there is in customs. What would be considered very rude in America is good form in China. During the rest of the boat trip, I passed the time imagining what the result of that same conversation would be if it had taken place on a New York subway.

The last day's journey was made by chair over the mountains. My heart filled with gratitude to God for allowing me to come back to my beloved mission. We reached it about six o'clock on the evening of September ninth, almost a year to the day since we had departed. Our welcome by the Fathers, the children and even the pagans, was a touching one. After the noise of the fireworks – set off for our homecoming – had subsided, an almost holy quietude, deep and all-encompassing, filled my spirit. It was a moment rich in the thought that God had allowed me to return that I might give myself without stint to the work to be done there in His name, especially in behalf of the children, who moved me so deeply with the heartiness of their welcome.

## CHAPTER 6: CHINA'S CHILDREN

Those children and their millions of little brothers and sisters are the most valuable wealth of China and sadly, a high percentage of that wealth is being lost. Because of the unsanitary conditions which exist, many of them die very young. There are hopeful indications that the country is becoming increasingly aware of the need to safeguard more carefully the health of these children in whose hands rest the future hope of China.

Their short lives are lived with a strange joyousness and an intensity which I have seen in no other children. There is a curious mixture of childishness and maturity in their faces. For the most part, their childhood is a happy one – though it is harder than any other childhood on earth. I have never seen children with so much vitality. Even when they are sitting quietly, their faces have intense expressions of enjoyment, sadness or amusement. So many are orphans, left early to their own resources, soon learning to cheat,



to lie and to pilfer.

At the time I was given charge of the babies, three-year old Anna was the latest addition to the mission. As a tiny infant, she had been left at the gate of one of the outlying missions where there were no Sisters, so Father Ernest Cunningham, C.P. gave her to a Chinese woman to nurse until she was old enough to be taken into our mission.

She was a plump little body, with twinkling black eyes and shiny black hair. Her smile had all the sweetness that only a Chinese smile can have, showing two of the deepest dimples I have ever seen. She was bright as a new penny and never missed a trick. With quick gravity, she soon fitted into life at the mission.

One morning, before breakfast, Anna was walking through the courtyard on her way to the well, the little washbasin in her hands. She passed under the windows of the Sisters' quarters as they were saying their morning prayers. She recognized Sister Christina's voice intoning, "De profundis clamavi ad Te, Domine, exaudi vocem meam..." Completely puzzled, Anna told the older girls at the breakfast table that she had heard Sister Christina scolding the other Sisters.

The girls paid no attention to her. The next morning Anna passed the same way. Again came Sister Christina's voice, "De profundis clamavi ad Te, Domine, exaudi vocem meam..." Anna was a little braver this time and stayed to listen. She heard the other nuns answer, "Fiant aures tuas intendentes in vocem deprecationis meae..." The child stood rooted to the spot, her errand to the well forgotten, until the voices stopped and she heard us coming down the stairs to the chapel. At breakfast, again Anna told the older girls and this time insisted with fire in her black eyes that they listen to her.

"I heard it again this morning. I heard Sister Christina scolding the other Sisters. And what do you think? The other Sisters were talking back to her too!"

For all the angelic sweetness of Anna's smile, she had a terrible temper when things displeased her and no amount of coaxing or spanking cured her. She developed a particular aversion to carrots.

One evening she sat at the dining room door, waiting for supper to be brought in. She had her rice bowl and her chopsticks

clutched in her chubby hands. Her happiness was reflected in the little tune she sang as she waited.

When the rice was brought in, she was all smiles. Then came the vegetables and one of them was carrots. As soon as she saw the carrots, she let out a roar that could be heard for blocks. In a moment, the courtyard was filled with frightened youngsters and anxious nuns, each wondering what terrible thing had happened to Anna. The child's face was livid with rage as she flung her chopsticks one direction and her rice-bowl another. To all our questions, all our attempts to soothe her, we got but two words, shrilled in childish rage. "Carrots, Carrots! No! No!"

From time to time though, there were more serious difficulties with the children than Anna's dislike of carrots. Lazarus presented one such problem.

Lazarus was a country boy who came into the mission every Saturday night to be in time for Mass and stayed over the weekend. In the hot weather, he waited until after sundown Sunday night, when he would walk back to his father's farm - a distance of about eight miles. He decided that he would like to have a wife, eyeing Judith, one of our orphans. Judith was willing, so the necessary arrangements were made and they were married at Mass.

After the wedding they went to Lazarus' farm to live. And every weekend the two of them walked to the mission to hear Mass, staying with us until Sunday night. From time to time different articles were missing from the mission and the church.

Between the church and the rectory there was a bell tower. The base of the tower contained a small room

with shelves around the walls, where the Fathers stored tools, oil, nails, door-knobs, hinges and the like. These supplies had been bought wholesale in Hankow, to be sent to the surrounding missions when needed.

One weekend after everyone had retired, one of the priests was awakened by the barking of his dog, Sau'K'Uai (Four Dollars). The dog was named because he was bought for four dollars when he was a puppy. He was a good watchdog and never failed to warn us when prowlers were about.

Father got up very quietly and went to the window just in time to see someone stealthily leave the tower and run toward the men's quarters directly in the back of the rectory. He hurried downstairs

and up into the room where he thought the culprit had gone. All the men seemed sound asleep. Father suspected Lazarus, so he went over to his bed and threw down the covers. "What were you doing in the tower just now, Lazarus?"

"I wasn't in the tower, Shen Fu. I have been sleeping here all evening."

"Yes, you were! I saw you running with Sau'K'Uai barked." With that, Father turned up the bedding that served as a mattress and found nails, screwdrivers, hinges and other pieces of hardware. All these things could be sold to the local storekeeper for a nice sum of money.

As soon as Lazarus realized that he had been caught with the goods, he scrambled out of bed and fell on his knees crying, "I'm sorry, She Fu. I want to go to confession now."

The crafty rascal knew well that Father could not report him after he had made his confession, without violating the seal of the confessional.

Father jerked him from his knees.

"That can wait, Lazarus. First, I'm going to take you to the pastor."

Lazarus' bride, meanwhile, slept peacefully on the women's side of the compound, never dreaming what her new husband had been up to. The next day, Lazarus was brought before Father William. The boy shamefacedly admitted taking many other things as well from the mission, even silks and linens from the church sacristy. He was locked in a rice bin until his farmhouse could be searched. Judith remained faithful to her light-fingered spouse, visiting him every day, slipping some dainty morsel to him through the bars of the rice-bin. Most of the stolen articles were found hidden on the farm and were brought back to the mission. After a few weeks, Father William permitted both Judith and Lazarus to return to their home without further punishment.

Among the twenty-five new orphans who came to us from Hankow in 1936 was a girl who proved to be another problem.<sup>40</sup> We didn't know anything about her parents, of course, but I rather suspected that she had some Japanese blood in her. She even looked more Japanese than Chinese and was silent, quick, and very tricky. The other orphans shunned her, having a hard time understanding her speech. It wasn't altogether Chinese either. Her name was Katy.

Katy had been given an opportunity to go to school but she could not learn anything. She was quick and clean about her person however, so we decided to let her help in the Sisters' kitchen. She liked to work there, for she got many a bite of foreign food, which seemed more to her taste than Chinese food.

One day, Sister Christina decided to teach Katy to make a pie. The child was very apt and the pie turned out nicely. Sister covered the pie, put it on a shelf near the window, and with an encouraging word of praise to Katy, went about her other duties, leaving the girl in the kitchen to prepare the vegetables for lunch.

The pie was too much of a temptation for poor Katy who had grown very fond of sweets. She nibbled and picked at the pie until by the time for lunch, there was scarcely any left. It was indeed a

sorry sight then.

Directly after lunch, one of the older girls, Magdalena followed Katy upstairs, picking up a stethoscope from a nearby table, as she passed.

"Is it a sin to steal, Katy?" Magdalena asked, holding the stethoscope in her hand.

"Yes!"

"Now, Katy, if you will tell me the truth about the pie, maybe Sister will not punish you this time. Did you eat that pie or not?"

"It was the rat," Katy insisted. Showing Katy the stethoscope, Magdalena said, "If you don't tell me the truth, I can look into your stomach with this instrument and see if the pie is there." Thoroughly frightened, Katy fell on her knees before Magdalena, "Magdalena, please don't tell Sister this time and I will never eat the pie again."

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Katy's antics in the kitchen recalls to my mind an old Chinese woman, Lung P'o P'o, who helped the Sisters in the kitchen. Lung was her family name. P'o P'o was the title applied to any elderly woman whose duties were of a domestic nature.

P'o P'o was old China from the top of her high domed forehead to her tiny pointed feet. Always busy in the kitchen, her blue jacket and modest Chinese trousers were a glad sight to the eye as she flew about peeling potatoes, washing vegetables, chattering meanwhile an incessant scolding to her helper. She was a devout Christian, however, and in her Oriental fashion, completely devoted to the nuns.

One morning, at breakfast, one of the Sisters took a sip of the coffee and made a wry face. We all tasted it and it was vile. "This isn't coffee!" Sister exclaimed. "It tastes more like shoe polish."

When breakfast was over, Sister Rosario went to the kitchen to inquire about the coffee. "P'o P'o, what happened to the coffee this morning? The Sisters couldn't drink it." "I don't know, Sister. I made it just as I always have! Just like you taught me," P'o P'o replied. "Well, it tasted awful!"

Sister then proceeded to examine the coffee pot. She poured off the remaining coffee, emptied out the coffee grounds, and along with them came a dark, lumpy mass.

"Look here, P'o P'o!" Sister Rosario's startled voice brought the old one teetering closer. The slanty eyes followed the nun's pointing finger. The wrinkled old face lit up with delight. "Oh, Sister! You found it! I've been looking everywhere for my stove rag."

CHAPTER 7: A CHINESE WEDDING

In any part of the world, an approaching wedding is the occasion for great excitement and a flurry of preparation. Our mission compound was no exception to that generality. For as our orphan girls grew up, the age old desire for a home and a family of their own was a problem we had to meet and deal with.

One evening, just after supper, I was crossing the com-



The Sisters of St. Joseph chapel within their convent at Chihkiang. Above the altar hung an oil painting of St. Joseph with the baby Jesus in his arms.



**A traditional wedding
of one of the orphan girls.**

pound on my way to our hospital, when Rita, who had been with us since she was a baby, stopped. "Oh, Sister, Sister Mark! My fourth cousin on my mother's side desires to speak with you tomorrow morning before the sun is high. It is of the greatest importance," she said, blushing.

“What is this great importance, Rita?” I asked, knowing well that it would be some offer for her in marriage. And Rita knew that I understood for she covered her face with her hands and ran from me giggling.

Sure enough, bright and early the next morning, an elderly Chinese woman sought me at the convent and with the usual ceremonious bow, told me she was Rita's cousin. "And this time, honorable Sister, I am middle."

In our part of China before the war, the bride and groom-to-be never talk to each other before they are married. Each has a person to arrange all the details of their wedding for them. This person is called a "middle." The boy has a middle-man and the girl a middle-woman. When a boy's parents think it is time for him to marry, they look around for a suitable girl. When they find one they would like, the middle-man is sent for. He talks to some woman who knows the girl and the two middles arrange the marriage. Very often, children are espoused by their parents in this way when they are infants. Usually, the children have to live up to that promise whether they like it or not, for it is not easy to break an espousal. Now, the Catholic Church does not permit Catholic

parents to espouse their children in this way.

The boy that Rita's relative came to see me about was a lad from a middle class family, suitable in every way. But Chinese courtesy demanded that I should hesitate and demur at his suitability. I did and the old woman launched into a lengthy and flowery discussion of his worth and merit. I was hard put to keep from laughing, for if any lad was the paragon she painted him to be, it seemed to me that he would have been snatched up long ago by some practical Chinese girl. However, I listened and seemed to soften and then the middle got down to the practical aspects of the proposed wedding.

“Honorable Sister, it is necessary that Rita have many things to take to the future home of her honorable husband. She must have two large pieces of bedding made of cotton.” These are something like our old fashioned comforters but much, much heavier. One piece is used to sleep on, the other is used instead of blankets. Both pieces of bedding are covered with brightly colored flowered cloth. I nodded in agreement and the old woman continued, “For the bed, she must have a spread and two pillows.” The pillows she spoke of are about half the size of one of our pillows and are made of coarse white or unbleached muslin. Their pillows are filled with rice hulls and feel like two blocks of wood. They are covered with pillow cases which must be embroidered in many bright colors by the bride.

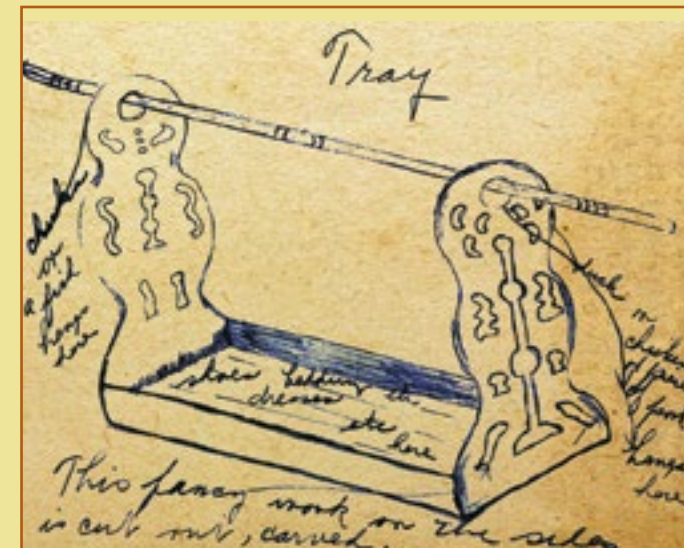
I knew that bride must also bring mosquito netting for the bed, for a Chinese never sleeps indoors without netting, either in the winter or the summer. And I also understood that a door curtain was a very important item. This is a strip of white or yellow muslin, plain or piped with bright red at the top and bottom. It is hung at the bride's bedroom door, for her bedroom is the only place in her husband's house that is her own, the only place in which she can have some privacy. However, I had to listen while she told me all that was necessary. On and on she went, counting on her fingers all the various items that we must furnish the bride.

The old one paused for a much-needed breath and looked at me anxiously. "Can this be, so that my kinswoman is not ashamed in the house of her husband?"

"There must be discussion of this matter with the other Sisters first," I told her. "Then, when three days have elapsed, when the sun is high, return to me and I will tell you our will in this matter." Rita's middle nodded wisely and bowed. "It is well. In the time you say, I will be here." And she teetered out of the room.

As the lad was a very good match for our Rita, the necessary permission was given for the marriage and plans for the wedding went on apace. Rita began making her wedding shoes as custom demands and these must be either of bright red or pink satin with flowers embroidered on the tips. She must also make enough everyday shoes of serge or brightly-hued cloth, to last her for several years.

Just at dusk on the evening before Rita was to be married, some women friends came to her. When Rita saw them coming, she began to wail and cry. She tried to hide but they searched her out and brought her to a low stool in the center of the room.



In 1946, Sister Mary Mark drew a sketch of the wedding tray that she mentions in *Beacon in the Dark*. These trays were 3 feet x 2 feet, with the sides measuring about 3 feet.

It amused me to see the playacting of our orphan, because it is customary in China for the bride-to-be to pretend reluctance at this ceremony. Actually, she is eager for what follows. For after she is seated on the stool, the women start to make her beautiful for her wedding.

With their long pointed fingernails, they pluck out her eyebrows until only a thin line remains. Then, where her hair grows unevenly around her forehead and at the back of her neck, they pluck and pull, strand by strand, until the line is so even, her hair looks like a tightly-fitting skull cap. When all the women agree that the hair line cannot be bettered, they start on her face. They take two pieces of silk thread and cross them. One of the women puts one end of the crossed silk in her mouth, holding it firmly with her teeth. With the other end held tightly in her hand, she scrapes the bride's face, until not a hair or a bit of fuzz can be seen. This is really torture but the bride sits there and never whimpers.

After all her face hair has been removed, they cover her skin with a dead-white powder. Her lips are painted a pomegranate red and her cheeks are rouged. Next, her wedding dress and veil are tried on. If everything meets with the approval of these women, the finery is put away until the following day. Rita did look beautiful, according to Chinese standards, so when the women had put away the wedding clothes, Rita, with graceful ceremony, served these friends with tea and little cakes. After the women left, the older orphans sat around with Rita for a while, chattering of the coming day.

When I first came to China, I was surprised to learn that the groom usually sends friends of his bride-to-be to do this torture. He must also furnish all of the bride's clothing, even the dress and veil. Only her wedding shoes are expected. Then the day before the wedding, her clothes, with bracelets, earrings and rings are sent to the home of his prospective bride. Everything is arranged on

trays, each piece placed so that it can be seen by all, as it is carried through the streets to her home. With the wedding trays go trays with gifts for the bride's family. These gifts would be a couple of live ducks, chickens, a leg of pork and a fish. All go flapping along the street tied to the edge of the tray. One of the trays would probably contain a small package of tea, sugar, a plate of fruit in season, and sometimes a small cake. Since we had taken care of Rita since she was a baby, these gifts would be for the Sisters. There would also be a few dollars, wrapped up in red tissue paper. The money is for the person who empties the trays for the Sisters. Then the bride-to-be asks one of her friends to take the gifts into the house. Until they are there, no one must touch them. And Chinese politeness demands that one leave something on the tray. One must never take everything that is sent. A chicken, a duck or a cake is usually left on the tray.

When everything has been seen and admired, all the gifts are placed on the same trays and carried to the home in which the bride is to live. This is generally the home of the groom's family. Firecrackers are put off then to announce the arrival of the trays at their destination.

Rita's wedding day was bright and sunny. They were married at early Mass and right afterwards, a bright red chair decorated with gay-colored flowers was waiting at the church door for Rita. When she had been helped into her wedding chair, the curtains around it were drawn and no one was allowed to see her until she reached the home of her husband. He walked beside the chair, as custom demands, and his hands alone would part the curtains and carry his bride into her new home.

I've noticed that when one of our girls was married, it was not long until another wanted to do likewise. So several weeks after Rita's wedding, another of our girls, Collette, wished to embrace the holy state of wedlock. She knew her father's health was failing and that it was his dearest wish that she be settled in her own home before his death.

Mr. In, her father, met with great opposition and severe criticism for not choosing a wealthy pagan for a son-in-law. But he told them he wanted God's blessing on the marriage of his only child and with that, the angry relations had to be content.

Then, quiet little Collette shocked the good people of Chihkiang by asking for



Wedding of Collette and Simon, August 11, 1937

a WHITE wedding veil, such as she had seen in Shanghai, instead of the traditional red silk. Her request was granted and the Sisters were asked to make the veil. On her wedding day, for the first time in the history of Chihkiang, the bride and groom walked side by side down the aisle.

When it was time for the banquet, Chinese customs were faithfully observed. The men were served in the men's compound, the women in our compound. During the early part of the banquet, the bride does not appear. At the appointed time, Collette, wearing her white veil, entered the dining hall and poured wine for each guest, after which she again left them to themselves.

One of the most delightful characteristics of the Chinese is their innate simplicity. It is deeply ingrained in every class, even in the poorest laborer. One might almost call it a nonchalant sang-froid. An amusing instance of this quality was demonstrated by a relative of Collette's.

He was a bricklayer and at the time of the wedding, he was building a high wall at one end of our compound. Since he was a big, wild, apish-looking fellow, always fighting, we nicknamed him Tarzan.

On the morning of the wedding, Tarzan was working on the top of the wall. A guest called to him that it was time for the banquet. He climbed down the ladder, washed his hands and put on a long blue silk Efu (coat), which he had hung on the limb of a tree in the yard. He put the coat on over his dirty working clothes. On his head, he perched a tiny straw hat – something like the kind men wear in America – only this one was about three sizes too small for him. He shoved his dirt-caked, stockingless feet into a pair of cloth shoes and went charging into the banquet.

When he had eaten and drunk much more than he should have, he went back to the wall, climbed to the top, hung his coat back on the tree and finished the work that the banquet had interrupted. We laughed for days about Tarzan and his wedding dress.

After the wedding banquet was over, Pius, one of the boys who helped in the dispensary, was heard to say, "I don't know what kind of a wedding it was. It was neither Chinese nor foreign."

Others, like Pius, were to be puzzled by the infusion of Western ideas on their Oriental customs.

CHAPTER 8: A CHINESE SCHOOL

Many times I have seen the Chinese shake their heads in bewilderment and insist vociferously that foreigners did things backwards, completely opposite from the way they were accustomed to do. After my first visit to a Chinese classroom, I was able to appreciate their point of view more clearly.

I was told the children were having a study period. To me, that meant a classroom comparatively quiet. When I entered the room, my ears were assailed by a wave of sound unlike anything I had ever heard in America. It was the z-z-z-z-m-m-m-m-m sounds of the Chinese characters, repeated over and over again in sing-song

childish voices; continuous as the ebb and flow of the ocean on a calm day, and as lovely to listen to as the first trill of a gay robin on the fresh green, spring grass. It was unforgettable. After that, I could see why our ways of doing things seemed "backwards" to the Chinese. Since then, too, I've been able to understand the difficulties Sister Rosario met with during her first days in a Chinese classroom.

Sister taught music, art, and two classes in arithmetic. She described vividly to me those first days in a strange Chinese class. For instance, she is not likely to forget her first class in arithmetic at our mission school. There, seated before her were rows of eager, bright black eyes, twinkling with curiosity and mischief, watching the new teacher seated on the platform. Hands folded demurely in front of them, the girls waited for Sister Rosario to begin. She opened the arithmetic. There were pages and pages of strange characters which she did not recognize. The room was quiet. The only sound to Sister's ears was the crackle of the pages as she turned them hastily, looking for some characters that were familiar.

Finally, she closed the book in despair and decided to teach without a book, something our girls had never heard of before – fractions!

Instead of saying "two-thirds and four-fifths," it required a great deal of effort, to say nothing of concentration, to say instead backwards "thirds-two and fifths-four." The children's eagerness to learn was a stimulus to Sister, and she put forth every effort to present the work in an intelligent way. The progress of the girls must have been a gratifying reward for Sister's work.

One day, Sister Rosario was teaching arithmetic to the first graders, when a little girl announced that someone had stolen some money she had brought with her to buy a book. The classroom was searched but the money could not be found. Then Sister gave them a little talk on honesty. She told them if they stole little things when they were children, they might become bandits when they grew up. The she asked, "Do you know what happens to bandits?"

Every Chinese child is familiar with executions. So, they shouted in unison, "They kill them! They kill them! They cut their heads off!" A little tot in the front row looked up with round eyes and lisped, "If you have your head cut off, you can't eat!" The dismissal bell cut short the giggles which followed the tot's remark and Sister went on with the next class.

The second graders were finding it difficult to understand a problem in arithmetic. Sister Rosario patiently repeated, "Last night a rat ate one egg. Today it ate none. How many eggs did the rat eat?" Instead of concentrating on the rat's meal, the children were talking and pointing to the crucifix above the blackboard. As soon as they saw Sister looking at them, one of them shrilled, "Sister, Mao Chia Tsan had God in her pocket and she won't give Him up." Poor little Mao Chia Tsan, one of the frailest creatures in the class, sat on the end of the bench, her hands tightly clenched, holding something in her pocket. Tears streamed down her cheeks and she looked frightened to death.



Easter 1936 – Sisters St. Anne Callahan, Christina Werth, Magdalena Ivan, Rosario Goss, Catherine Davenport, and Mary Mark Mullen

Sister called her over and asked her to show what she had in her pocket. The child drew out a little iron cross which was twisted and blackened as though it had gone through fire. The image was missing. Sister's mind flashed back to the bombardment of the city during the siege.

Little Mao Chia Tsan, trembling, explained, "I picked it up outside the East Gate. I did not steal it. Sister asked if she would like to keep it and the child answered, "Yes!" She promised not to insult the cross but to treat it reverently, so Sister told her she might have it. Instantly, the most appealing smile flashed across the child's tear-wet face. She bowed gravely to Sister and went back to her place. Then Sister explained the difference between God and His Image and a cross. The children were so accustomed to adoring idols, they thought the crucifix was an idol in the Catholic Church.

While the children of the mission school were puzzling over fractions and learning the difference between idols and the Crucifix, the adults of Chihkiang were learning lessons too. Chihkiang is noted for being one of the cleanest cities in the interior of China. But in 1936, when the New Life Movement⁴¹ spread throughout the country, Chihkiang also was affected. Soldiers gave orders that everyone was to clean his house and the property surrounding it. In our three years in China, we had never seen such cleaning as went on then. When we visited the sick, we were greeted at the door by a cloud of dust. Those who did not die of disease before the cleaning campaign was over, probably would die of fright,

because the poor people just didn't know what it was all about. They were literally terrified. A dear old Christian woman came out to meet us one day and complained that her arms ached so badly she could hardly raise them. She had scrubbed the outside of her house several times but could not remove the characters the Reds had painted on it during their visit several months ago. She finally got a carpenter to plane the characters off the house. Sister Rosario advised the poor woman to go to bed.

"I can't go to bed," she wailed. "The soldiers come every day to see if this house is clean. If it's not finished tomorrow, I'll be fined a dollar."

After the cleaning was finished, the inspectors again examined the houses and pasted on the outside wall small blue and white papers containing characters of praise. The one on the mission property read "Super excellent." Then, the last night of the cleaning campaign, there was a grand parade and each person taking part carried a banner on which was written a suitable slogan for the New Life Movement.

One of the improvements of the New Life Movement was the placing of garbage boxes in the streets. One of our neighbors, seeing the nice new wooden box in front of her house, was delighted at the new place on which to dry her clothes. To her indignation, a soldier came along and threw the clothes on the ground. Then, he opened the lid of the box and dropped into it a pair of shoes the woman had left there to dry. Her cries of "Ai-yah! Ai-yah!" echoed down the length of the street for many minutes after the soldier

was out of sight. For some reason, her cries seemed to annoy Shong Tom.

Shong Tom was the man who cooked for the priests. He had been with the missionaries in this capacity for thirty years and was very proud of his position there. But ill luck seemed to dog Shong Tom. His second wife, Maria, was dying of tuberculosis and one Sunday afternoon, the Sisters were called over to see her. When they arrived, they saw at once that the woman was near death, so they sent for the priest. After she had been anointed and received the last Sacrament, Father began the prayers for the dying. While these prayers were being said by Father and answered by the Sisters, one of the pagan relatives came into the room. A glance at the dying woman caused her to hurry from the room into the kitchen. There she hurriedly fried several eggs very hard. After they were fried, they looked like a large pancake. Then, in the midst of the prayers, she rushed into the room where the priest and the Sisters were kneeling and flopped the eggs over the dying woman's nose and mouth. This is a pagan custom of the Chinese to keep the breath from spreading the disease to the other members of the family.

The Sisters, of course, were dumbfounded at the woman's action and without stopping the "Ora Pro Nobis," Sister Christina, who was nearest the dying Maria, reached over, grabbed the eggs and threw the mass the length of the house. Sister Rosario had to duck to keep from being hit by the flying eggs.

While all this was happening, the husband, Shong Tom, was

out on the street arguing about the price of a coffin. During the haggling, the solemn prayers went on but the Sisters nearly strangled trying to keep from laughing. Sister Christina was so disgusted that at the first opportunity, she gave the Christians who were present, a lecture on superstition. On the way back to the Mission, Father said to the Sisters, "Please, don't ever throw those egg pancake curves again! I nearly choked to death trying to keep my face sober and finish the prayers for poor Shong Maria."

CHAPTER 9: CHIHKIANG GOES MODERN

When we arrived in China in 1933, Chihkiang boasted a single vehicle - a wheelbarrow! This was an unwieldy contraption with bulging sides and a heavy, primitive wheel of dilapidated wood. But with the passing years, the inexorable march of progress was beginning to penetrate even so far as the mountain-fast isolated city of Chihkiang. Here in this walled city, where for generations, living had been geared to the customs of china's ancestors, new and sometimes startling innovations were taking place. Now three years later, a bus road was being constructed and even before it was completed, cars as well as bicycles and rickshas rushed along it with sublime indifference to the laws of gravity and the life and limbs of pedestrians. Chihkiang was savoring the intoxication of

speed for the first time in its history and finding it a heady potion

We took the mission children to see the first bus which made its appearance in our city. Some of the little girls were afraid of it, but most of them soon overcame their fear of the awe-inspiring object in a great curiosity to see this "Western monster." As they cautiously drew near, I heard one of the little girls experimentally tapping its side. Little Yang Mei called out, "It has copper skin and it makes a noise!"

They could not agree with their pagan friends that the motor car had an evil spirit. They did conclude, after examining it gravely, that if it were not an animal, at least there must be a wild beast hidden inside to make it go. They wondered what the beast looked like and what it ate.

A month later, three buses arrived in Chihkiang in one week! Slow old China was moving ahead fast. The day of the sampan was about over; a trip that required two weeks by sampan when we were on our way to the mission can now be made in one day over the new bus road.

With the latest modes of travel came foreign clothes. Western articles of various kinds were to be found in the stores, many of which had even adopted glass windows and show cases. The people took to the new innovations eagerly and were avid for more. Their eagerness for all the new things they saw sometimes made me fancy they had just awakened from a long, long sleep and couldn't wait to catch up with all they had missed.

The New Life Movement brought in its wake Chihkiang's first moving picture. The same film was shown three consecutive nights, so Father William sent the catechist to censor the picture and report whether or not it was suitable for the girls to see. When the time came for the girls to go, there was no woman willing to assume the responsibility of taking such a large group out at night. So it was finally decided that the Sisters would go with them.

What a gal's night it was for those poor little orphans! The picture was shown on the grounds of the public school. The beautiful big lawn, dotted here and there with great trees over a thousand years old, was ablaze with lights. These were the first electric lights the children had ever seen and their faces were a study in bewilderment and delight. They just stood and stared and stared as though they could never see enough of so much light. Finally we managed to get them into their chairs. When the chattering about the wonderful electricity had died down, they noticed the usher



Orphan boys in Chihkiang

who came around with watermelon seeds and hot tea, free to anyone who wished them. Then a vendor went through the audience selling candy and chewing gum. "Chewing gum? What was that?", they all wanted to know immediately. Instantly, there was a clamor for this chewing gum.

Sister Christina bought some for each girl. As one child after another received the eagerly desired gum, Sister warned her anxiously not to swallow it. I doubt if her warnings were heard at all. Every child was intent on examining this "new strangeness." The gum was quickly unwrapped, turned over on both sides, felt, smelled, then experimentally licked with small pink tongues. The taste pleased them. So the sticks were popped into their mouths. Their little faces solemn, they began chewing, slowly at first, then as the flavor of the gum trickled down their throats, there were giggles of appreciation and crows of approval from a chorus of the happiest children in China. Then a Pandora in the group decided she wanted to see what the chewed gum looked like. Her busy little fingers began pulling the gum into strings, like a child at a taffy pull. Of course some of the others had to do the same! Soon there were roars and howls as the chewing gum stuck to fingers, faces and hair. I am certain before they were quieted again that Sister Christina regretted her generous impulse. Those who had been content to keep the gum where it belonged choked with laughter at the sight of the gum-stuck girls. The thriftier ones among them saved the gum for days and the hard little wads of it were among their greatest treasures.

When the picture began, the chewing gum was forgotten in astonishment at this new marvel. It was a Chinese picture, but so few of the people were able to read, a man stood in the middle of the aisle and read the captions aloud. Our girls were very proud of the fact they could read the captions themselves. The picture completely absorbed them; especially were they interested in the telephones used in the picture. They had never seen one, but they



First bus crossing the bridge at Chihkiang, 1936

knew men were working on the poles and wires near the mission. Now that they had seen what one looked like, they couldn't wait until a phone was installed in Chihkiang. There were many in the audience who were more interested in the machine showing the picture than in the picture itself. These sat with their backs to the screen intent on watching the bluish stream of light coming from the projection booth. Our children didn't want to leave. They wanted to see it all over again. After that evening, it was difficult for a while to get them back to the routine of school. They wanted to go to the movies every day.

That interlude of peace was soon shattered by disturbing rumors of more Red activity in the region. This time, we could not leave even if we had wanted, because the roads that were not blocked by the Reds were infested with bandits.

On the first of December, Father William started a novena of Masses to the Holy Souls for the protection of Chihkiang as well as its people. He exhorted the Christians to keep in the state of grace and not to deny they were Christians if the Reds should come.⁴²

People living outside the city wall were ordered to tear down their homes or they would be burnt to prevent their being used as hiding places by the Reds. Farmers were told to bring into the city all wood and food supplies. It was a sad thing to watch the processions that passed our gates day after day, men carrying logs on their shoulders, others balancing baskets of rice from long poles across their backs. Women trudged along burdened with their bedding and whatever other household articles they could manage to bring with them. I wondered where they were all going to live, for the city was overcrowded as it was.

More Protestant missionaries from neighboring towns came to Chihkiang for protection, making a total of thirty-four foreigners in the city. Someone called it the "Foreign Concession of Hunan."

Mr. Becker, the Protestant minister in charge at Chihkiang, was a man with "face" among the Chinese.⁴³ At one time, he was even the mayor of the city – an office which no foreigner can now hold. Through Miss Welch, he learned that the Sisters needed some dental work done. So, one afternoon, he came to the mission and told us that while he was not a dentist, he had studied in order to take care of the dental work of his co-workers. He assured us he would be glad to be of service to the Sisters in whatever dental work they needed done. Nor would he accept any pay for his labor. The only way we had of expressing our gratitude to him was in the form of Christmas gifts to him and his wife.

At this time, he had just returned to his mission after having been away for months negotiating with the Reds for the release of two of Mr. Becker's missionaries who had been captured by the Communists about a year before. A ten thousand dollar ransom was demanded but when it was given, only one man was released. Fifty thousand more had to be collected. When Mr. Becker heard that the Reds were coming by three different routes, he wired Generalissimo Chiang Kai-shek, telling him there were foreigners in Chihkiang who could not get out and asked his assistance. The Generalissimo telegraphed to Changsa, commanding that Chihkiang be protected. If this town were in danger, the government

troops were to come there at once.

Meanwhile, the town crier called for a man from each family to go to the city wall and help protect Chihkiang. Some men must keep watch at the gate of every home during the night. The two priests alternated in keeping watch at the mission gate. That same day, word came that troops were on their way to Chihkiang.

The Christians were very much concerned about the safety of the Priests and Sisters. The girls watched us constantly to see whether or not we made preparations to leave. We would rather have faced the Reds than leave them again, had the choice been left to us. As it was, there was no choice in the matter. Flight was more perilous than remaining where we were.

For three nights after that, the fighting was heavy. More Reds poured into the city but, thank God, they didn't stay long. They learned the Government troops were on the way and the afternoon the troops arrived, the Reds left. Many of the soldiers who had defended the city were killed or wounded.

The city gates were reopened when the Reds left and those who had remained in their homes on the opposite side of the river came to the mission to report the treatment they had received at the hands of the Communists. One of them, a woman who refused to give the Reds the money they demanded, was kicked and beaten. She got such a blow across her right eye the sight was gone when she came to the dispensary for treatment. Other victims came for medicine, each with a sad story of his trouble at the merciless hands of the Communists.

In the midst of this invasion, we received word that Sister Catherine was on her way to the mission, but had been delayed in Chenki by the Reds. Sister Catherine declared afterward that she might as well enter an enclosed order as try to live up to all the promises she had made for her safe arrival. It was not until the twenty-fourth of March she finally reached the mission. She was the first missionary to arrive in Chihkiang by bus.⁴⁴

The arrival of Sister Catherine, who was a registered nurse, was most opportune. The number of dispensary patients was increasing daily and caring for the sick and wounded became a greater and still greater part of our mission work. The Red invasion had left a trail of broken and ill Chinese who were grateful for Sister's expert help. It was not long until the Chinese began calling her "the Very Busy Sister." Often, she would finish her work at the dispensary, hurry off to sick calls, only to come back to the mission to find more waiting for her help. But she never seemed to tire. Though she is a very small and fragile-looking woman, her quick wit and ability as a raconteur, make one forget her size in admiration of a dynamic personality. With the increase of our patients, the number of baptisms grew. Each morning the line waiting at the dispensary was longer. Cautiously at first, and then with increasing confidence, the Chinese came to us for help for their bodies as well as their souls.

Many of those who came to us for help spoke our language. One afternoon, a man came to the mission and asked Sister Catherine to see his wife. He spoke English with slow painstaking effort and was very proud of his accomplishment. Sister promised she would visit the man's wife that very day. Arriving at his house,

Sister found his wife in a very serious condition. She explained to the man that his wife's condition was very grave and she could not hold out much hope for her recovery. However she did all she could for the patient; visited her daily, but the woman was beyond help.

A few days later, Sister Catherine met the widower on the street. He appreciated Sister's efforts to save his wife and expressed his gratitude in halting English this way: "Sister Catherine, my wife, she die. Many thanks to you!"

Note: This original 1946 manuscript is reprinted with permission from the Archives of the Sisters of St. Joseph of Baden. The second half of *Beacon in the Dark* will appear in the fall 2018 issue of *Gathered Fragments*.

ENDNOTES:

- ¹ Mary Mark Mullen, C.S.J., *Beacon in the Dark*, unpublished manuscript, Record Group 506.1 China Mission, Sisters of St. Joseph of Baden Archives (CSJB Archives), Chapter 3.
- ² Dong Wang, *The United States and China: A History from the Eighteenth Century to the Present* (New York: Rowman & Littlefield Publishers, Inc., 2013), 101.
- ³ "Brief history of the Catholic Church in China," *Archdiocese of Baltimore*, January 18, 2012, accessed September 12, 2017, <http://www.archbalt.org/brief-history-of-the-catholic-church-in-china/>.
- ⁴ "The Higher Call," *The Sign* 2, no. 4 (November 1922), 169-170; "Four Facts and Three Buts," *op. cit.*, 172.
- ⁵ Bruno Hagspiel, SVD, "The Missionary Spirit in Our Parish Schools," *The Catholic Educational Association Bulletin*, 15, no. 1 (November 1918), 310.
- ⁷ Raphael Vance, CP, "With the Passionists in China: A Letter from Father Raphael," *The Sign* 2, no.5 (December 1922), 216.
- ⁸ Stanislaus Grennan, CP to Bonaventure Callaghan, SSJ, March 24, 1924, CSJB Archives.
- ⁹ "Letter to Community," letter from Bonaventure Callaghan, SSJ, May 1924, CSJB Archives.
- ¹⁰ In Mother Bonaventure's letter to Father Stanislaus, dated May 31, 1924, she stated that the vote was 74 in favor out of 78. In her letter to Bishop Boyle, dated January 14, 1926, her tally was 77 votes, 74 in favor, 1 against, 2 no vote. CSJB Archives.
- ¹¹ The original name of the city was Yuanchow. In 1935, the name was changed to Chihkiang. Today, the city is known as Zhijiang.
- ¹² Robert E. Carbonneau, CP, "China: Ecclesiastical History, 19-20th Centuries," *Studies on Passionist History and Spirituality*, no. 31 (Rome: Passionist Generalate, 2005), 4.
- ¹³ Dispensation was granted on November 6, 1923 (CSJB Archives). Prior to entrance, Sister Mary Mark had been employed as a secretary in Pittsburgh. "Two More Sisters Leave for Work in Missions of China," *Pittsburgh Catholic*, February 9, 1933, 1-2.
- ¹⁴ Ibid
- ¹⁵ According to Father Timothy, one of the first Passionist priests to go to China, "there is nothing like a sense of humor and good common sense, when it is a question of a successful missionary." Timothy McDermott, CP to Bonaventure Callahan, SSJ, June 7, 1926, Scapbook 1, CSJB Archives.
- ¹⁶ Mary Mark Mullen, c. 1946, Notecards for *Beacon in the Dark*, CSJB Archives.
- ¹⁷ In 1946, Bishop O'Gara wrote to Sister Mary Mark that he was "greatly pleased to hear that you [Sister Mary Mark] want to write an extended account of your [Sister Mary Mark's] experiences for publication." Cuthbert O'Gara, CP to Mary Mark Mullen, SSJ, March 30, 1946, Shanghai, CSJB Archives.
- ¹⁸ *Beacon*, preliminary pages.
- ¹⁹ Correspondence: Thomas McDonnell to Esther Mullen, March 7, 1947; Paul R. Coyle to Emerentia Snyder, SSJ, August 5, 1947; Emerentia Snyder to Esther, August 7, 1947. CSJB Archives.
- ²⁰ Helen Marie Shrift, CSJ, "Beacon in the Dark MS, Concerning this MS, July 1998," CSJB Archives.
- ²¹ Katherine Koch, "The Pennsylvania Passionist Who Became Chinese: Fr. Basil Bauer, C.P." *Gathered Fragments* 25 (Fall 2015), 35-54.
- ²² Based a January 30, 1930 letter in the CSJB Archives, Sister Mary Mark wrote the following to the Mother Superior: "Since our first Sisters went to China I have wanted to go but did not think there was any use

in mentioning the fact until profession. I meant to tell you when I was in Baden last but did not have an opportunity of doing so. Meant to write sooner after returning here [Sacred Heart, Altoona, PA] and it wasn't that I forgot for it has been uppermost on my mind for a long time, but did not have an opportunity." She would have been in Baden for final profession on January 3, 1930; she apparently decided that her account would flow better with a different account.

²³ For more information on the Sisters of Charity of Convent Station, NJ in China, see Mary C. Pendergast, *Havoc in Hunan: The Sisters of Charity in Western Hunan*. Morristown, NJ: College of Saint-Elizabeth Press, 1991.

²⁴ Xujiahui (English spelling Siccawei) was a section in Shanghai, China. By the time Sister Mary Mark was there, the Jesuits had built a cathedral, orphanages, monasteries, schools, libraries, and an observatory in this locality.

²⁵ Joseph Lo Pa-hong (1875 -1937) founded Catholic Action in 1911 and remained influential until his assassination in 1937 (Source: Carbonneau, *Ecclesiastical History*, 4.)

²⁶ Pendergast recorded that the journey from Hankow was overnight train to Changsha, bus to the junk, junk to Hankow; *Havoc*, 45-46.

²⁷ Shanghai's French Concession lasted from 1849 until 1946.

²⁸ According to Pendergast, Father William Westhoven had been accompanying the sisters since Convent Station, *Havoc*, 42-43.

²⁹ Pendergast relates a version of this story as occurring earlier in the trip in Shanghai, *Havoc*, 43.

³⁰ Examples of Passionist priests' commentary: "The opium habit...rampant throughout the length and breadth of China..." Sylvan LaTour, CP, "Eyes East," *The Sign* 11, no. 2 (September 1931), 5. "Every year thousands and thousands of Chinese die of tuberculosis caused by opium smoking." Caspar Conley, CP, "Travels in Hunan, China," *The Sign* 10, no. 4 (November 1930), 59.

³² Corrected year. In the original manuscript, the year was cited as 1922. See: Caspar Caulfield, C.P., *Only a Beginning: The Passionists in China, 1921-1931* (Union City: Passionist Press, 1990), 23-31.

³³ Corrected year. In the original manuscript, the year was cited as 1925. See: "Letter to Community," letter from Bonaventure Callahan, SSJ, May 1924, CSJB Archives.

³⁴ The China Inland Mission, an interdenominational Protestant Christian missionary society, was founded in 1865; today, it is known as Overseas Missionary Fellowship. "Christianity in China," *Christianity in China - New World Encyclopedia*, accessed September 01, 2017, http://www.newworldencyclopedia.org/entry/Christianity_in_China#cite_note-16.

³⁵ Mother Genevieve only accompanied Sister St. Anne as far as Shanghai and returned to Chihkiang by January 2, 1934. Sister St. Anne continued on to the United States, reaching Baden by December 1933.

³⁶ This was most likely during the Long March, which was a military retreat of the Reds, who were pursued by the Chinese Nationalist Party Army; this took place from 1934 to 1935.

³⁷ They were in Senchow in September 1934 and in Hankow by November 1934.

³⁸ According to Sister Mary Mark, the Jardine Estates were built by priests and about an hour walk or a 30 minute rickshaw ride from town. See: Letter, Mary Mark Mullen, SSJ, to Marcus Mullen, August 18, 1935 (CSJB Archives). The sisters stayed there from November 1934 through August 1935. See *Havoc*, 57-67, for the Sisters of Charity stories on this period.

³⁹ In the Sisters of Charity version, Sisters Rosario and Carita found the man, while Sister Magdalena baptized him. See: *Havoc*, 64.

⁴⁰ Most likely, Sister Mary Mark has written the incorrect year. In September 1938, Madame Chiang Kai-Shek placed twenty-five orphans with the Sisters of St. Joseph.

⁴¹ Established by Chiang Kai-Shek and his wife in 1934, the New Life Movement was a government-led movement to revitalize the country through cultural reform based on Neo-Confucian ethics.

⁴² "Foreign: Other News." *Cincinnati Enquirer*, December 3, 1935: "American headquarters of the Passionist Fathers...reported it had received a cablegram yesterday from its Hunan missionaries which said the Communists had taken Supu and Chenki and were advancing on Chihkiang-Yuanchow in Western Hunan. 'City prepared for siege. Fathers, sisters impossible evacuate,' the cable said."

⁴³ Herman Becker was associated with the China Inland Mission.

⁴⁴ "The road was unfinished and the trip beset with dangers, so great that the Missionaries repented of having made haste at so great a risk." Rosario Goss, SSJ, "History," c. 1946, MS, CSJB Archives.

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Celebrating Lay Apostolate History

in the Diocese of Pittsburgh

Gathered Fragments – Special Feature – 2017

REVITALIZING PARISHES THROUGH EFFECTIVE MINISTRIES

Holly Joy McIlwain

Early on the morning of Saturday, June 17, 2017, more than eighty leaders of Lay Apostolates from throughout the Diocese of Pittsburgh gathered to pray the liturgy and bring the words of the first reading, 2 Corinthians 5:14-21 into reality: “For Christ’s love compels us...those who live should no longer live for themselves but for him who died for them and was raised again.” Leaders of Lay Apostolates are coming together, more and more, to support each other and grow ministry opportunities because “revitalizing parishes through effective ministries” aren’t just words to the *On Mission for the Church Alive!* prayer, they are truly the clarion call for missionary disciples of our Lord. Leaders prayed and listened as Very Rev. Joseph M. Mele, Episcopal Vicar for Leadership Development and Evangelization, implored them to remember this: “The better we develop together as servant leaders with the Heart of Christ, the more we will lead them to encounter Christ.” Encountering Christ is at the heart of the resurgence of gatherings of leaders of Lay Apostolates in the Diocese of Pittsburgh. As *On Mission for the Church Alive!* drives us all deeper into prayer and further into outreach, leaders of Lay Apostolates are responding to the rallying cry of our Bishop: “Be a friend. Be a friend of Jesus. Make friends for Jesus.”

Throughout the morning, leaders were asked to share stories and moments of conversion, transformation, and mercy which stand out in their ministry experiences. As the room filled with laughter, and some tears, the presence of Christ and the joy of the Gospel were present. Leaders were asked to join together in a one-month period of discernment as the Secretariat hopes to charter a central leadership team serving all Lay Apostolates. Leaders are taking very seriously the words of Saint Paul to the Corinthians, “We are therefore Christ’s ambassadors, as though God were making his appeal through us” (v. 20). The potential for leadership is everywhere, and

being *On Mission for the Church Alive!* calls us to step forward and invite others to join us.

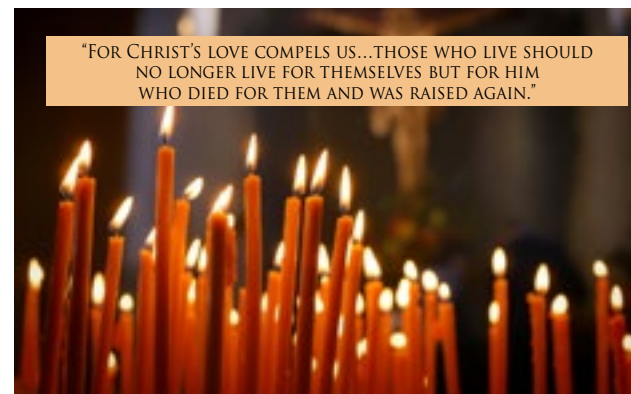
Just a month later, these leaders gathered again, in prayer and discernment about the needs and opportunities existing in our local Church. Remarkably, the network is building up strong relationships spanning vastly different groups such as the Catholic Medical Association, *Pax Christi*, and the Ladies of Claver, which are actively engaging with evangelization groups like Emmaus and *Cursillo*. These kinds of relationships are important as the Diocese of Pittsburgh embarks on a new chapter, as *On Mission for the Church Alive!* is creating opportunities for lay organizations, apostolates, and movements to bring the vision of Bishop Zubik into reality as lay men and women take seriously their call to faith and offer themselves as ambassadors for Christ.

A Lay Apostolate is composed of laypeople and consecrated religious who exercise a ministry within the Catholic Church. These organizations cooperate with ecclesiastical authorities. They operate “under direction of her pastors” but are not members of the official Church hierarchy nor in Holy Orders. Some examples are the Ladies of Charity and the Holy Name Society. The Secretariat for Leadership Development and Evangelization of the Diocese of Pittsburgh exists to serve both clergy and laity. It is our belief that Lay Apostolates contribute greatly to the Church Alive!

Organizing the network of Lay Apostolates is an important part of the work of the Secretariat for Leadership Development and Evangelization. As calling forth a Central Leadership Team of some of these leaders and acting in representation and service to the network takes shape, members of the team will consider the best ways to meet the current needs of the Lay Apostolates in conjunction with the diocesan vision for evangelization. Identifying a framework for vetting and growing membership in Lay Apostolates allows for every parish, every pastor, and every member of the Church of Pittsburgh to have access to concrete ways to practice the Corporal and Spiritual Works of Mercy through these apostolates.

Through the guidance of the Vicar for Leadership Development and Evangelization, Very Reverend Joseph M. Mele, and the vision of Director of Evangelization, Dr. Michel Therrien, and leaders of Lay Apostolates – in collaboration with the network and Central Leadership Team – new horizons in the Diocese of Pittsburgh will become one of the most exciting parts of *On Mission for the Church Alive!* I can’t wait for you to meet the good and faithful people who are stewarding their gifts for the sake of Christ.

“FOR CHRIST’S LOVE COMPELS US...THOSE WHO LIVE SHOULD NO LONGER LIVE FOR THEMSELVES BUT FOR HIM WHO DIED FOR THEM AND WAS RAISED AGAIN.”



LAY APOSTOLATES SERVE THE CHURCH OF PITTSBURGH WITH A LIVING FAITH

Sharon Camino Serratore

THE CHRIST CHILD SOCIETY OF PITTSBURGH

From its name, one might think that the Christ Child Society of Pittsburgh is mostly active with its projects and services at Christmastime – yet nothing could be further than the reality. There is no season, no time when this lay apostolate is not busy serving children in need – collecting, packaging, delivering and freely giving clothing, winter coats, school and infant supplies. The Society’s motto is “Nothing is ever too much to do for a child” and the members live it each day.

With five key ongoing projects, along with proceeds earned from an annual fundraiser, Society members personally serve underprivileged children and youth in a mission that “honors the childhood of Jesus. “We serve him,” says Dottie Talarico, the Society’s president. “There’s something to do every day – to do, to serve, to work.”

It’s just recently that the Society began in Pittsburgh. Originally formed in 1887 in Washington DC, it wasn’t until 1992 that the Christ Child Society began its good works in the Diocese of

Pittsburgh. That year newcomer Judy Fahey moved from Columbus to Pittsburgh and found that no local chapter was in place in her new home city. She promptly worked to start one, by enlisting 25 of her new friends and acquaintances to charter the Pittsburgh chapter of the Society. In 1993, then-Bishop Donald Wuerl gave diocesan approval to the apostolate and today the Pittsburgh group is one of 44 across the nation.

There are 48 active members (many original) in our local chapter who gather each month in a former classroom of All Saints School in Etna, to plan and coordinate projects, and also sort the children’s items for distribution. New items are either donated or purchased with the proceeds from the Society’s annual fall gala.

Projects include the National Society’s signature Layette Program, which provides kits of baby items for newborns. Members gather new baby clothing, bottles and other infant care supplies, and package them in individual cloth bags decorated with the Society’s Christ Child emblem. The children’s classic Good Night Moon

is also included in each layette. The bags are then delivered to various social service agencies and hospitals. By now, over 4,000 layettes have been distributed to Pittsburgh-area mothers and fathers for their newborns. The program is an essential work of each of the charter groups, says Ms. Talarico, and is nearly as old as the 1887 founding of the Christ Child Society itself.



Since 1994 the Angel’s Closet program has been the Society’s work to provide new winter coats, hats and gloves to children in need. Over 6,000 coats have been given out. Unlike the layettes which are delivered, the outerwear and accessories are offered

in a shopping “store”-type atmosphere at the All Saints site. “The children are very excited,” says Ms. Talarico. “They know it’s going to be something new.” Children may choose coats for themselves, after trying them on for color and size. Matching hats and gloves complete the package.

The My Stuff bags are backpacks that contain new pajamas, socks, underwear, books and personal items. These are given to area shelters and other agencies to distribute to the children in their care. The Society also contributes to the activities of Camp Aim, which serves disabled children with a summer day program. Finally, All of Us Care is an afterschool program in one local district where Society members spend time offering tutoring, crafts, and life skills training.

The members are “very devoted and all pitch in and work” says Ms. Talarico. “Most of us are on all the committees,” she says, yet they desire to remain unsung, in the background. Questioned about the year-round commitment and the many demands of several ongoing projects, she responds passionately: “Once you start, what it does to you (helping the children) – honestly it’s so gratifying.”

To learn more about the Christ Child Society of Pittsburgh, call 412-485-9581 or go to the Society’s website at christ-childsocietyofpittsburgh.org. The Pittsburgh chapter meets on the third Thursday of each month at 11:30 A.M. at All Saints Church in Etna.



THE CHRISTIAN FAMILY MOVEMENT



An October 1961 report to Bishop Wright from the Pittsburgh Christian Family Movement lists among its many fine works an entry that’s puzzling for its time: “leading Mass responses in parishes.” What could this have meant then, prior to Vatican II when laity did not actively participate in the old form of the Mass? Today we cannot know for certain, but a few things we may reliably venture: if members of this lay apostolate were able to “lead Mass responses” – whatever that action was in a Tridentine liturgy – it speaks to the great reputation and respect for this worthy apostolate and to the engaged nature of the people who served their parishes in it.

Engagement is a hallmark of the Christian Family Movement. The apostolate is a whole family ministry, based on the simple, patent premise that entire families serving and following Christ’s teachings together will powerfully bring about change for the common good. Member families meet each month or more in one another’s homes, for discussion and to plan some just action urged by Gospel values. The movement is mostly parish-based, but groups can also be neighborhood-based.

“[T]alking and playing and praying together builds a little Christian community within the parish,” said Lauri Przybysz in a 1985 newsletter put out by the former diocesan Office of Family Life. Ms. Przybysz is a long-time CFM member and former Pittsburgher, who now serves as the Executive Director of the CFM USA National Office. “Community strengthens, not only the families, but the whole Church as well,” she wrote in that same edition of the Family Times Newsletter.

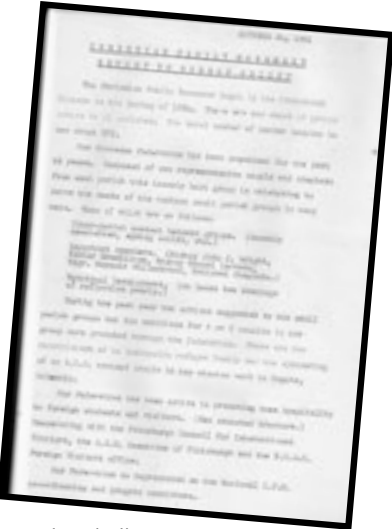
The CFM in Pittsburgh formed in the spring of 1954, patterned after the same movements that emerged in Chicago and South Bend in the early 1940’s. By the time of the 1961 report, 45 groups of 285 couples were active in 21 parishes. Always serving in close relationship with diocesan leadership, it is customary for local chapter leaders to report annually to their bishop, and also to speak at regional diocesan meetings.

CFM groups are “very grass roots and very connected to the Church” says Ms. Przybysz. Meetings follow the jocist social inquiry approach that integrates a method to “observe, judge and plan actions” to effect positive change. The methodology is a unifying feature of the movement, particularly strong in Latin American CFM groups, and also “one that Pope Francis is steeped in” she says.

Some of the past works of local CFM groups have been helping to re-settle refugees, coordinating hospitality for foreign students and visitors, and sponsoring ecumenical discussions.

As children age and families change, member couples may move on from the movement to serve the Church in other apostolates. “CFM launches people,” observed Ms. Przybysz. Noting her experience in Pittsburgh, she remarked, members “didn’t quit (lay ministry), but took action in other ways, and grew to be active lay

Catholics.” Over the years there have been efforts to expand the apostolate here. In the early nineties, in his role as Secretary for Social Concerns, Rev. (now Bishop) Paul Bradley met with CFM leaders to grow new groups in more parishes. In a 1992 letter endorsing CFM to his fellow priests, Father Bradley wrote “[the]“movement has always impressed me as a wonderful way to help renew and revitalize family life in our parishes.”



Today Ms. Przybysz agrees. “When people encounter the CFM, their response is ‘this is just what we needed.’ It’s easy to start in a parish. It doesn’t take money or a facility” and, she notes, “we welcome mixed-church families.” Ms. Przybysz acknowledges there are challenges for starting local CFM groups in our busy culture. “It’s a struggle for modern families to make a regular commitment,” she says, and admits that finding leadership is not always easy – but it’s vital for the movement to thrive. “It takes a dedicated couple to shepherd it along,” she says.

In Pittsburgh, one of those couples is Sam and Juliette Tirone of St. Philip Parish in Crafton. The Tirones also serve on the national board of CFM and invite those interested in becoming involved to contact them at (412) 458-5052 or to visit the CFM website at www.cfm.org.

From the Christian Family Movement prayer: “Through good example and prayer, may our homes become what you desire them to be: true domestic churches, temples of your glory, and schools of humanity, ushering in the reign of God. Amen.”



EMMAUS RETREATS

Those who’ve attended Emmaus retreats describe an encounter with Jesus Christ and the Holy Spirit that’s life-changing. Like St. Luke’s telling of the meeting on the road to Emmaus, the experience of an Emmaus weekend is a transformational journey that invites the Lord to open eyes, hearts, and the Scriptures in a unique and powerful way.

“The experience is unbelievable,” says Marlene Kish of St. Thomas More Parish. Ms. Kish made the Emmaus retreat when it was first offered here in June 2010, and she’s been involved ever since. “It really can change people’s lives.”

The retreat is a complete weekend experience unlike typical parish retreats. Having experienced both, Ms. Kish describes the Emmaus weekends as “a little more intense.” The retreats are shrouded in a bit of a mystery, not for a secretive purpose, but to preserve the retreat experience for newcomers.

Groups are limited to just 28 people – either all men or all women – and the schedule follows a structured program. Emmaus weekends are to be taken just one time, yet it’s not a “once and done.” It’s not a conversion, but a conversion experience, or, as Ms. Kish describes, a “spiritual awakening.”

The Emmaus movement began as a men’s apostolate in 1985 in Miami. A parish group of men desired to form a ministry to “bring others into a closer walk with Jesus Christ,” shared Chris Cipollone, the local connection to the Emmaus Men’s group. Seeing a need to foster greater faith and discipleship in Christ, they hoped the retreat would inspire deeper devotion and faithfulness – not only for those attending but for them to share and inspire the larger parish community about the retreat experience.

The name Emmaus conveys enlightenment and a walking with the Lord. Like the Gospel story, the retreat is about taking a pathway to discipleship or a returning to discipleship, like Christ’s two apostles who journeyed toward Emmaus after his crucifixion and death.

“A lot of people are looking for something to enhance their journey, their journey with Jesus. Everyone who’s on that retreat is there for a reason,” she says, adding that anyone may attend an Emmaus retreat. She also notes that the relationships made while on the retreats are deep and lasting.

“One of the most powerful things you have is the prayer of the group. You have all these sisters praying for you. Somebody will always come up to the plate for you. It’s powerful.” She continues, “we’re all looking for something. At this retreat, you’ll find



it,” says Ms. Kish. She credits the powerful intercession of the Holy Spirit at the Emmaus retreats. “If we didn’t have the Holy Spirit, it wouldn’t work. It’s all about allowing the Holy Spirit to work within us.”

Men’s and women’s retreat teams are now active in the North Hills and Eastern suburbs, as well as the original South Hills apostolate. To learn more, visit Pittsburgh Men’s Emmaus on Facebook or call St. Thomas More Parish at (412) 833-0031.



THE EMMAUS ROAD (Luke 24:13-35)

The story of the Road to Emmaus is from the Gospel of Luke. Two disciples, broken hearted over the recent death of Jesus, encounter a man on their journey to Emmaus. As he walks with them, he opens their hearts and minds to the Scriptures and to Jesus. Weary from their journey, the disciples invite the man in for dinner and rest. Sitting at a table, the man took bread and broke it. When he gave it to them, they immediately recognized him as the risen Jesus and He vanished from their sight – leaving them with the bread, a renewed faith, and an everlasting sign of his presence.



FAMILY PROMISE

What does 24 loads of laundry look like? To some a mountainous housekeeping chore, yet for one Family Promise volunteer, it’s a work of mercy and hope for homeless families in need. For the past 15 years, she, along with her late husband, has washed and prepared linens and laundry – 24 loads at a time – for guest families through St. Benedict the Abbot Parish’s commitment to Family Promise.

“It’s a people-to-people ministry, and soul-changing for the volunteers,” says Mary Spinabelli, the program’s coordinator at the Peters Township church. “It’s amazing the people who are willing to help,” she adds, referring to the St. Benedict parishioners who step forward to serve the families in need. “I draw a lot of inspiration from our volunteers, many of them seniors.”

Beyond just a place to stay, Family Promise offers displaced families genuine hospitality, friendship, and practical help, through a hosting parish and its corps of dedicated volunteers. For a week at a time, the church team mobilizes to provide meals, evening activities, and overnight accommodations for a family that would otherwise be on the street.

Four Catholic parishes regularly open their doors to welcome the families in safe, private quarters somewhere on the church property. During the days, family members have places to go – work, school, or the Family Promise center in Crafton where volunteers drive them each morning and pick them up each evening. Overnight shelter is not provided there – nor is it available anywhere for intact families.

That’s where faith communities step in. In addition to St. Benedict, other participating Catholic churches are St. Anne in Castle Shannon, Saints Simon and Jude in Greentree, and St. Patrick in Canonsburg. A new hosting site will soon open at the Society of St. Vincent de Paul Manchester center in the former St. Joseph school on the North Side.

For the parishioners at St. Patrick, Family Promise demonstrates a true witness to the Body of Christ and its many parts in action. Aiding the program coordinators are various church lay ministries who willingly offer their talents in multiple ways. Folks



from the Knights of Columbus, the Ladies of Charity, the Youth Ministry, the music ministry – even unaffiliated parishioners too – all have shared in corporal works for the mission of Family Promise.

For many years St. Patrick’s parishioners felt a persistent call to somehow respond to homelessness, said Deacon Joe Cerenzia. They learned of the program nearly 20 years ago, then known as the Interfaith Hospitality Network, yet it was not workable at the time. That changed in 2015 when St. Patrick’s pastor, Father Jack Batykefer bought the property next to the church – a large 2-story frame dwelling in great need of rehabbing.

“It all came together with the purchase of the house,” says Deacon Joe. He, the volunteers, and their very supportive pastor, Father Jack, each attribute to the Blessed Mother the realization of Family Promise ministry there. During the blessing service held at the house’s completion, Father Jack dedicated the home to the Blessed Mother under her title Madonna of the Streets. “She’s the perfect patron,” says Lisa Cerenzia, Deacon Joe’s wife and a leader in the apostolate. The Madonna image hangs in the living room, Lisa adds, “front and center for everyone to see.”

“Mary’s House” became a labor of love, and very hard, urgent work for the St. Patrick crew, but they credit Our Lady again with the quick completion of the renovations – done in just 3 weeks’ time. “From the onset, our Blessed Mother was guiding this,” says Lisa.

“Talk about miracles,” adds Greg Sulc who coordinated the extensive renovations. “When we got the house, we said a prayer. When we came inside, we said more prayers.” Parish ministries

were approached to help out, and within a short time, the crew of workers grew to more than 60 people. As word of the project spread beyond the parish, supplies and labor came in from the entire community. “Everything you see in this house has been donated,” added Greg, citing how materials and furniture items would often be left at the house outside on the side porch.

“People are so happy to provide, whether it’s a whole meal, an entrée, even a loaf of bread” shared Lorraine Gregus who co-coordinates meals for the guest families. Grateful to accept all items, she glows: “We get to learn about the people from our church – not only helping the homeless, but building our





**St. Patrick's Church,
Canonsburg, PA**

the Family Promise folks than her own family. “It is this collective effort,” says Lorraine, one “for all to contribute and come together. Not only do we have them (the families) for that week, we have friendships.”

These friendships are strengthened during the evening activities, when various church groups step in and take a part. The parish music ministry brings instruments in for group sing alongs in the living room. The Ladies of Charity donate craft materials for fleece blanket making, and the Knights of Columbus donate books and prizes for Saturday night Bingo games. Youth ministry teens have provided Christmas gifts for the guest children, and one of the Religious Ed teachers, a stylist, offers haircuts for family members during their stay. Some parishioners come just to visit with the guest families and join the family fun. “You can’t explain it, the feeling you get” said Lorraine, describing the times together. “When you leave here you have a sense of peace.” And about the housekeeping – those 24 loads of laundry? Beyond supplying clean linens for the families, Ms. Spinabelli tells how that parishioner also prays over the laundry, inviting God’s love to bless the

families through it. The blessings work both ways. Recalling his impression of Family Promise back in November 2015, Greg at St. Patrick’s says “My first thought was ‘it’s not a Catholic thing.’” Now after experiencing Family Promise for a couple of years, he admits, “Wow, was I proven wrong.” The caring for brothers and sisters in need, serving together as the Body of Christ – it’s the most Catholic thing.

Read and learn more about Family Promise Southwestern PA at www.familypromiseswpa.org.



THE LADIES OF PETER CLAVER

Marion Smith-Reynoso admits that it was her love of fashion that led to her association with the Ladies of Peter Claver. Her introduction to the group came as she watched their inspiring procession at the start of a memorial Mass she was attending. Captivated by the impressive sight of the solemn ladies, uniformly clad in white outfits, sashes, and headwear, she wondered to herself, “They look nice, who are they?”

THE LADIES OF PETER CLAVER

(continued)



Ms. Smith-Reynoso laughs now about the occasion and how God used the moment years ago to draw her into the apostolate where she’s been a dedicated member and leader ever since. “God has a sense of humor,” she says. “I was attracted by the white suits. My love of clothes attracted me.”

In the Diocese of Pittsburgh the Ladies and the Knights of Peter Claver began in May 1986 thanks to the efforts of two pastors of largely African-American churches, Father David Taylor of Holy Rosary and Father Louis Vallone of St. Benedict the Moor. The local chapters began with approximately 12 men and 25 women. Although the apostolate was well established around the country, these are recalled to be the first Peter Claver affiliates in this diocese.

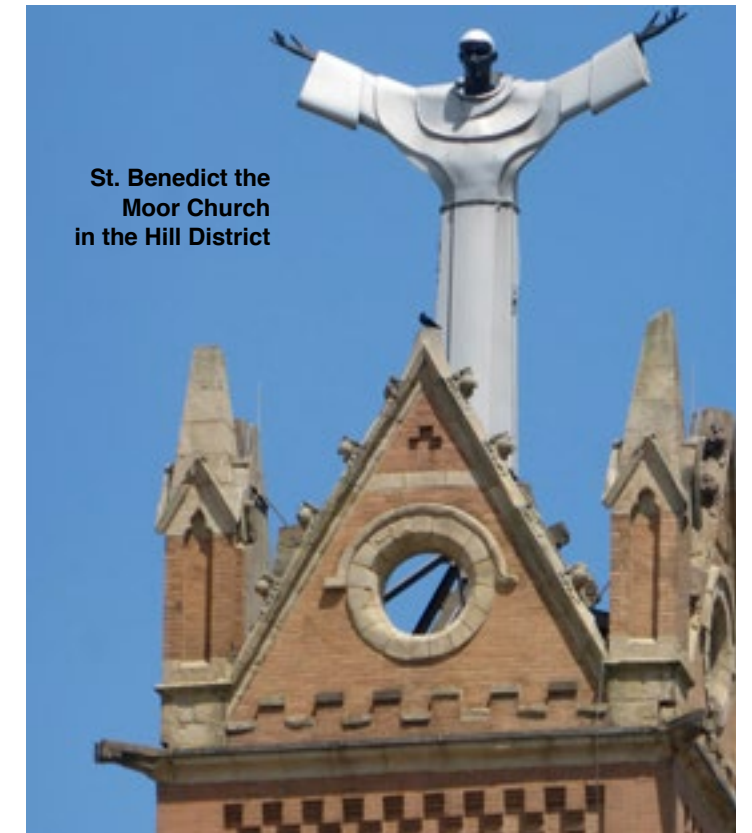
The Knights of Peter Claver originated in 1909 in Mobile, Alabama. At the time, the Knights of Columbus did not allow people of color into their ranks. From the original Peter Claver Knights, five offshoots grew to include women and young people: Ladies, Junior Knights, Junior Daughters, Fourth Degree Knights, and Ladies of Grace Meritorious. Today the Knights of Peter Claver and its affiliates are the largest Black Catholic lay organization.

The mission of the apostolate is simple as it is broad: to promote the Church. To this end, says Ms. Smith-Reynoso, there are multiple ways that members serve. “You name it you’ve got members (Ladies) involved: bereavement, worship, liturgical, stewardship, vocations.” Aside from parish ministries, the apos-

tolate is also inspired by the New Evangelization call to reach into the neighborhoods. In faithful service to Christ and the Church, the group’s efforts aren’t focused only within the flock but also in the larger community. For the Ladies, building the kingdom means building the neighborhood as well.



Ms. Smith-Reynoso remembers a cookout and rummage sale



**St. Benedict the Moor Church
in the Hill District**

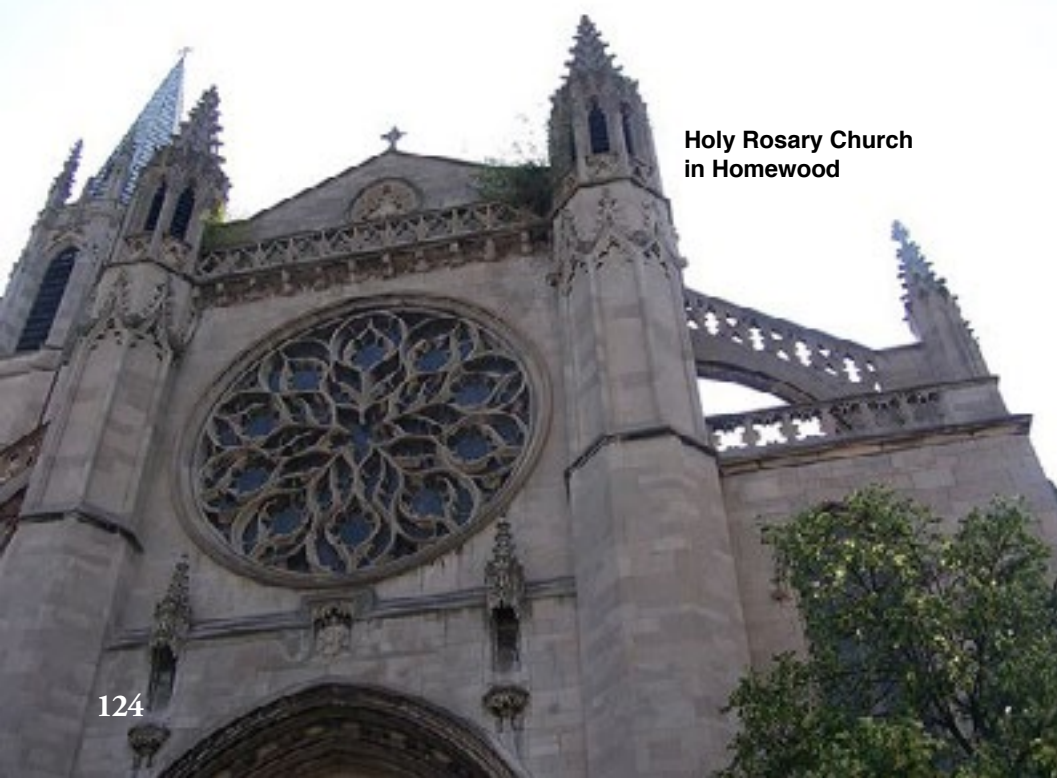
organized for the Marian Plaza senior housing complex in the eastern part of the city. The event took place in the high-rise’s parking lot, located on a prominent neighborhood corner. The smell of the grill and the lure of the rummage sale bargains soon drew the entire neighborhood.

“We started cooking the barbeque at eight in the morning. We didn’t advertise, but the smell would bring people all day. We were there from 8 to 3, ending just in time for 4 o’clock Mass.” The event raised money for sickle cell research. Recalling the spirit and success of that day, Ms. Smith-Reynoso says, “By day’s end, we’d be tired but smiling.”

The group’s latest initiative is a children’s reading program, designed to encourage literacy and raise awareness about Black Catholic saints. Ms. Smith-Reynoso sees this as a unique opportunity to evangelize to children. “There are many programs for young adults, for older people, for those who’ve left the church,” she says, “but not for children, for them to get a deeper conversion experience.”

While Ms. Smith-Reynoso advocates the apostolate as one for whole-family participation, the challenge remains to grow the groups. “We can’t seem to keep the men, but it’s in God’s time,” she says. She remains hopeful. “Our job is to work so the family of the Knights is visible, even if it’s through the Ladies.” It’s something she says “We always leave to God,” and she adds “God knows what we need. When it’s time to change the water into wine, he’ll send the help when he’s ready.”

For more information about the local chapter of the Ladies of Peter Claver, please contact Marion Smith-Reynoso at 11311 Althea Road, Pittsburgh PA 15235 or (412) 731-4847.



**Holy Rosary Church
in Homewood**



THE LADIES OF CHARITY

The wide and vibrant presence of the Ladies of Charity in Pittsburgh is a strong witness to their mission to help wherever there is a need. Throughout the diocese, this ministry of service is active in those same communities for which we pray On Mission! – Allegheny, Beaver, Butler, Greene, Lawrence, and Washington counties. Indeed all corners of the diocese have been blessed by the works of this lay apostolate. Remarkably, the Ladies of Charity have been at work in Pittsburgh for a mere 58 years. Considering the scope of their service and the expanse of their member groups, one could imagine their roots in Pittsburgh as old as the group’s founding by St. Vincent de Paul in early 17th century France.

At that time, parish priest Vincent de Paul and laywoman Louise de Marillac formed a group of women to continue the acts of charity begun with the caring for a single, destitute family. Today the confraternity that they founded has grown to encompass a broad and varied Vincentian family of charity. This family includes professed religious sisters, brothers and priests, in addition to numberless laypeople who have served over many years as Ladies of Charity and in Societies of St. Vincent de Paul in their own dioceses and parishes around the world.

In Pittsburgh, the Ladies of Charity are a large and growing apostolate. “We are very fortunate because we have over 1,500 members in 71 parishes,” says Judy Weismann, current President of the Executive Board of the Pittsburgh Ladies of Charity. Here the ministry is unique because the groups are parish-based; this is not the case in other cities where members serve at large or in regional groupings.

“It’s very grassroots and parish-oriented,” says Deacon Fred Eckhardt, whose mother Grace was a co-founder of the Ladies here. It may be thanks to the vision of Mrs. Eckhardt and co-founder Margaret O’Konski that the groups operate within parishes. This was the model from the start, and “Grace was a pioneer” adds Ms. Weismann.

Deacon Fred, who serves at St. Bernard Parish in Mt. Lebanon and who restarted a Ladies of Charity group there two years ago, shared the remarks of a local priest, now retired but well-acquainted with Mrs. Eckhardt over the many years of his priestly service. About his tenacious mother, Deacon Fred tells what the priest recalled to him: “Whenever he was assigned as a new pastor, within a week or two he would receive a call from Grace Eckhardt to start a Ladies of Charity there.”

The homepage of the Ladies of Charity tells the moving story of the society’s formation in Pittsburgh. It’s a re-counting of a funeral Mass whom no one attended – no one but Margaret “Peg” O’Konski, who, by chance, happened to remain in church one

morning after attending an earlier Mass. Moved by the anonymity and loneliness of the forsaken souls, Mrs. O’Konski was inspired to organize a group of ladies who would attend funerals for those deceased who had no one.

It is this ministry of presence, the very simple but powerful act of being present which has been the hallmark of the Ladies of Charity. Without fanfare or publicity, this presence to those in need has been a constant in parishes across the diocese for nearly six decades through ministries of hospitality, service, prayer, and visitation.

One hears the word “service” a lot when talking about the Ladies of Charity. Comparing the extensive works done in dozens of parishes around the diocese, Deacon Fred allows there may be “very few common threads other than open to service. They really do meet the needs of the parish where they serve, whatever the needs.” And there is great hope that this will continue to grow. Each year new Ladies of Charity are received by the bishop in the annual Investiture Mass. At Deacon Fred’s parish of St. Bernard, he describes how the apostolate was re-ignited to now have 21 members. “They’re on fire” he says of the still new group, eager to offer service in their own parish and beyond for the needs within the community.

Among their many works across the diocese, the prayerful presence to the deceased is a service that the apostolate continues today. In many parishes, the Ladies participate in funerals and bereavement outreach. Each year on the second Sunday of November, members from throughout the diocese gather to offer a memorial service at Calvary Cemetery, to remember and pray for unclaimed souls, and to recall their own foundational charity work.

Local projects of the Ladies of Charity include making and delivering meals for the homeless, visits to the homebound, and providing holiday gifts for those who might otherwise go without. The society is committed to serving for years to come – and not only within their parish families. The Ladies of Charity mission statement tells that their work “goes beyond strictly parochial matters and embraces the total community.” “Our mission is taking care of the elderly, the sick, the poor, and they are not going away,” says Judy Weismann.

To learn more about the Ladies of Charity in Pittsburgh, see its website at locpittsburgh.org.



OUR AUTHORS

Mike Aquilina is Executive Vice President and Trustee of St. Paul Center for Biblical Theology. He is a widely recognized author and lecturer, having written more than fifty books. He is past Associate Editor of *Scripture Matters* (The Institute of Applied Biblical Studies), past Editor of *New Covenant* (Catholic spirituality magazine), and past Editor of the *Pittsburgh Catholic* (official newspaper of the diocese of Pittsburgh). His reviews, essays, and journalism have appeared in *First Things*, *Touchstone*, *Crisis*, *National Catholic Register*, and *Child and Family*, among others. He hosts, with Dr. Scott Hahn, several popular series on Scripture and theology airing on the *Eternal Word Television Network* (EWTN).

John C. Bates, Esq. is a graduate of Duquesne University (B.A., M.A., and J.D.). He is the retired Chief Counsel of the Pittsburgh Office of the U.S. Department of Housing and Urban Development, Secretary of the Catholic Historical Society of Western Pennsylvania, and a former president of the organization. He is the author of

the Society’s history, which is being prepared for publication.

Paul J. Dvorchak is a graduate of the University of Pittsburgh, with a M.A.T. from that university and a M.A. from Duquesne University. He served as Assistant Director of St. Joseph House of Hospitality in Pittsburgh 1987-2001 and as Director 2001-2012, retiring in 2012. He is a published author.

James K. Hanna is a true Pittsburgher: he holds an A.A. in Liberal Arts from Robert Morris College, a B.A. in Social Sciences from the University of Pittsburgh, and an M.A. in Theology from Duquesne University of the Holy Spirit. He is an online instructor for the University of Notre Dame’s Satellite Theological Education Program (STEP) and a freelance writer whose articles have appeared in *OSV Newsweekly*.

Holly Joy McIlwain is Director of Leadership for Lay Apostolates and Coordinator of Parish Leadership Teams in the diocese of Pittsburgh. She holds an ad-

vanced degree in Organizational Leadership from Robert Morris University and is a Certified DISC Behavior Specialist. She holds an undergraduate degree in Middle Childhood Education from Franciscan University and has served in Youth Ministry for over ten years. Post-college, Holly joined National Evangelization Teams travelling through the U.S., speaking and evangelizing through dramatic presentations during youth retreats. After service as a director for parish youth ministry, she began work for the Diocese of Pittsburgh – serving as Associate Director for the Department for Youth and Young Adult Ministry before assuming her current position.

Sister Mary Mark Mullen, C.S.J., (1892-1972) was a member of the Congregation of the Sisters of St. Joseph of Baden. Prior to entering the community in 1924, she had worked as a stenographer. From 1925 to 1932 and 1948 to 1972, she taught in various schools in the Dioceses of Pittsburgh and Altoona-Johnstown and served as principal of St. Titus in Aliquippa



OUR AUTHORS

for five years and St. Mary in Freeport for six years. Sister Mary Mark served as a missionary in China from 1933 to 1945 and again from 1946 to 1948. She died in 1972.

Very Rev. Robert M. Pipta is Rector of the Byzantine Catholic Seminary of Saints Cyril and Methodius in Pittsburgh. A native of Anaheim (California), he is a graduate of the University of California-Irvine (B.A. in Music) and the seminary of which he is now rector. He was ordained a priest in the Byzantine Eparchy of Phoenix (formerly, the Eparchy of Van Nuys) in 1994. Father Pipta served in pastoral ministry in Phoenix, Las Vegas, and San Diego before his appointment in Pittsburgh in 2014. He is Co-Director of the Metropolitan Deacon Formation Program, serves on the Inter-Eparchial Liturgy and Music Commissions, and had served as Eparchial Vocations Director for over 19 years.

Ann Rodgers is Director of Communications for the Diocese of Pittsburgh. She was a reporter for the *Pittsburgh Post-Gazette* (1993-2013) and *The Pittsburgh Press* (1988-1992),

covering religion. She holds a B.S. in Journalism from Northwestern University and a M.A. in Theological Studies from Gordon-Conwell Theological Seminary.

Sharon Camino Serratore holds an M.A. in Pastoral Ministry from Duquesne University, and undergraduate degrees in Communications and Economics from the University of Pittsburgh. Her Church ministry includes work and leadership in Stephen Ministry, New Evangelization, and Vocations. She serves in two pro-life organizations as a board member, editor, and fundraiser. Her articles have appeared in the *Pittsburgh Catholic*, *Pittsburgh Post-Gazette*, *Pittsburgh Tribune-Review*, and several Catholic websites. Her strong sense of mission has driven her in business, non-profit, and now in service to the Church. She is in formation with the Lay Missionaries of Charity.

Kathleen M. Washy is Archivist for the Sisters of St. Joseph of Baden, a position she has held since 2013. Prior to that, she served as Archivist for Mercy Hospital/UPMC Mercy for more than twenty years. Since 1992,

she has been a member of the Board of Directors of the Catholic Historical Society of Western Pennsylvania, holding many offices, including her current one of Treasurer. She has also served as Consulting Archivist for Mercy Behavioral Health. She holds a B.A. in History and Anthropology from Gannon University, a M.A. in History from the University of Toronto, and a M.A. in History and Archival Administration, with a Certificate in Museum Studies, from Case Western Reserve University.

Dennis P. Wodzinski is Archivist of the Diocese of Greensburg and Curator/Collections Manager of the Diocesan Heritage Center. He holds a B.A. from John Carroll University and a M.A. from Duquesne University, both in the field of history. He occasionally serves as an adjunct instructor for the Duquesne University Classics Department, and is presently an instructor at La Roche College.

NEWS FROM THE CATHOLIC HISTORICAL SOCIETY

PASSING

Michael Novak – philosopher, journalist, novelist, diplomat, and author of more than forty books on the philosophy and theology of culture – died on February 17, 2017, at age 83. He was a native of Johnstown, whose family later lived in McKeesport and Indiana, PA. At age 14, he entered the Holy Cross seminary at Notre Dame University, earning a B.A. from Stonehill College (1956) and a S.T.B. from the Pontifical Gregorian University (1958). He was best known for his book *The Spirit of Democratic Capitalism* (1982), which defended capitalism as a morally superior system. He gave the keynote address in his hometown for the 125th anniversary of the 1889 Johnstown Flood. His brother, Father Richard Novak, C.S.C., was killed amid political upheaval in Bangladesh in 1964.

John Steranko of Mt. Lebanon died on February 14, 2017, at age 97. A native of Pittsburgh's South Side, he graduated from Carnegie Tech in 1954 and became a noted Byzantine Catholic Church architect. His works included St. Mary Byzantine Church Educational Center in Trauger (Westmoreland County), PA.

Msgr. Paul A. Lenz died on May 14, 2017. Born in 1925 in Gallitzin (Cambria County), he was ordained a priest for the then-diocese of Altoona in 1949. In addition to several pastoral assignments, he taught at St. Francis University in Loretto and Mt. Aloysius College in Cresson. He became a member of the board of trustees of both the Catholic University of America and the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. For 31 years, he served as director of the Black and Indian Mission Office, the Bureau of Catholic Indian Missions, and the Catholic Negro-American Mission Board, retiring in 2007. In 2005, the Vatican appointed him as vice-postulator of the cause for canonization of Blessed Kateri Tekakwitha, who was canonized in 2012. In 2007, Pope Ben-

edict named him a Prothonotary Apostolic with the title of Rev. Monsignor. His funeral mass was celebrated in St. Demetrius Church in Gallitzin, with burial following in St. Patrick Cemetery in Gallitzin.

Rev. John W. Kelly, C.Ss.R., died on

May 22, 2017 at age 93. He entered the Redemptorist preparatory seminary in North East (Erie County), PA at age 14 after attending St. Philomena School in Pittsburgh. Francis Cardinal Spellman ordained him a priest in 1951. His parish assignments included serving as parochial vicar and later as administrator *pro tem* of St. Philomena in Pittsburgh's Squirrel Hill (1990-1993). In 2010, at a gala banquet in New Orleans, he was inducted into "The Order of Seelos Witness" – the highest order accorded by the National Seelos Shrine, in recognition of his support for the cause for canonization of Blessed Francis Xavier Seelos, C.Ss.R. (1819-1867) who served in Pittsburgh (1844-1854). Fr. Kelly delivered several lectures for the Catholic Historical Society: "St. John Neumann, Parish Priest at Old St. Philomena's Church 1842-1847" (October 1992) and "Blessed Francis Xavier Seelos, C.Ss.R." (October 2001). He was also the brother of long-time Society Board Member Regina Kelly.

Archabbot Paul R. Maher, O.S.B., tenth Archabbot (1983-1990) of St. Vincent Archabbey in Latrobe, died on June 29, 2017 at age 91. Following his retirement, he served as archivist 1996-2009.

Robert E. Rambusch, an internationally known liturgical artist, stained glass designer, and one of the four nationally recognized pioneers of liturgical design renewal, died on May 23, 2017 in New York City at age 93. Rambusch was involved in the restoration of 24 cathedrals – including St.



Peter's Cathedral in Erie under Archbishop John Mark Gannon in the 1950s – and hundreds of churches and monasteries in North America. He did post-graduate work in Paris with Fr. Marie-Alain Couturier, a close associate of artists Henri Matisse and Fernand Léger, who shaped his approach to religious art and worship space. Believing that social justice and charity were principal virtues, Rambusch began work with Dorothy Day in the Catholic Worker Movement in 1948, and was also active in the Catholic Interracial Council. He served on the Arts and Architecture Commission of the Archdiocese of New York. His family's multi-generational involvement in Catholic art and architecture is recounted in two works: Sigurd Rambusch's *A History of the Rambusch Family* (1965) and Charles Dana Linn's *Rambusch in Manhattan: Four Generations of an American Company* (1999).

William P. Garvey of Erie died on August 9, 2017. The native of Oil City received his B.A. in History from Gannon University in 1957 and then joined North Catholic High School in Pittsburgh as a history teacher. He also taught at Duquesne University, receiving his M.A. and Ph.D. in History from the University of Pittsburgh. Garvey joined the faculty of Mercyhurst College in 1962, becoming president in 1982 – a position he held for 22 years. He transitioned the school to co-educational and opened 18 buildings including the campus of Mercy North East in a former Redemptorist seminary. He later founded the Jefferson Educational Society of Erie in 2008. His many historical publications included his recent *Erie, Pennsylvania Mayors: 150 Years of Political History*.

PERSONS

Joseph T. Makarewicz, Ph.D., has stepped down from the Board of Directors of the Catholic Historical Society. He joined the Board in 1984, when the Society resumed operation after a period of dormancy. His initiation of Oral History Workshops facilitated interviews with

individuals whose recollections of local Catholic history preserved that information for future generations of historians and researchers. He served as Director of the Pennsylvania Ethnic Heritage Studies Center at the University of Pittsburgh. “Joe” will remain as a consultant to the Society, particularly on ethnic history. The Catholic Historical Society is grateful for his many years of committed service.

The New Jersey Catholic Historical Commission has published a second article by **John C. Bates**, Secretary of the Society, in its publication, *The Recorder* (Volume 3, Issue 3 – March 2017). The article is entitled “Shared History: Byzantine Catholics in New Jersey & Western Pennsylvania” and is accessible on line at <http://blogs.shu.edu/njhc/files/2010/The-Recorder-March-2017-Newsletter-Full-Text-Version-PDF.pdf>.

Aleksander J. Schrenk, who contributed articles to *Gathered Fragments* as the Society’s “Roman Correspondent” during his years at the Pontifical North American College in Rome, was ordained a priest of the Diocese of Pittsburgh by Bishop David A. Zubik on June 24, 2017 in St. Paul Cathedral. In September, he returned to Rome to complete graduate studies.

EVENTS

The 6th **Nationwide Juried Catholic Arts Competition and Exhibition** was held in the Saint Vincent Gallery at St. Vincent College in Latrobe from October 30 through December 4, 2016.

On November 4, 2016, the 75th anniversary year celebration of **Maxo Vanka’s** 1941 murals was held in **St. Nicholas Croatian Church in Millvale**. The evening included singers, poetry by historian Charles McClester, and readings. New lighting was unveiled for four of Vanka’s 1937 murals – *Crucifixion*, *Pieta*, *Croatian Mother Raises her Son for War*, and *Immigrant Mother Raises Her Sons for Industry*. The next stage of the murals conservation project will focus on the 1941 *Battlefield Scenes*.

The 95th anniversary of the death of **Blessed Karl of Austria** (1887-1922) – last emperor of Austria and king of Hungary – was celebrated on April 1, 2017

at St. Titus Church in Aliquippa (Beaver County) with a Traditional Latin High Mass and veneration of a First Class Relic. A luncheon and conference followed, with two speakers addressing the topic: “The Legacy of Blessed Karl in Modern Hungary: The Social Reign of Christ the King.” Knights of Columbus Woodlawn Council 2161 sponsored the event. Information on Karl’s life and cause for canonization appears at www.emperorcharles.org.

June 13, 2017 marked not only the feast of St. Anthony of Padua but also the 125th anniversary of the dedication of **St. Anthony Chapel** on Pittsburgh’s Troy Hill. The chapel contains one of the largest collections of relics (more than 5,000) in the world. Father Suitbert G. Mollinger, pastor of the adjacent Most Holy Name of Jesus Church, financed construction and commissioned life-size statues depicting the Stations of the Cross for the chapel’s walls. The chapel was restored in the 1970s.

In late June 2017, the Sisters of St. Francis of the Neumann Communities – still referred to locally as the **Sisters of St. Francis of Millvale** – listed their historic **Mount Alvernia** Motherhouse and its 25-acre campus for sale. The order came to Pittsburgh in 1865, starting a hospital for German immigrants in the Lawrenceville neighborhood. The Motherhouse, constructed in 1900, once housed 350 sisters. The order’s St. Francis Health System merged with UPMC in 2002, and Mount Alvernia High School closed in 2011, following the sisters’ gradual withdrawal from parish elementary and high schools. The Millvale community joined a union of Franciscan communities in 2007. The remaining Millvale sisters will relocate prior to the anticipated sale in 2018.

Two archivists for the Newman Archive at the Oratory in Birmingham, England, presented a lecture entitled *The Archives of*



Blessed John Henry Cardinal Newman: Preserving and Promoting the Heritage of a 19th-Century Priest and Theologian Through 21st-Century Digital Scholarship. The completed digitization of the archives of John Henry Cardinal Newman (1801-1890) involved more than 200,000 items. The event was held at Duquesne University on October 16, 2017, and was sponsored by the National Institute for Newman Studies, which is located in Oakland and was the subject of an article in the 2016 *Gathered Fragments*. Newman, one of the pivotal theologians of the modern era, was beatified in 2010.

TOURS, PILGRIMAGES, AND EXHIBITS

Sacred Heart Church in Pittsburgh’s Shadyside neighborhood conducted an Advent Tour of the famed church – “Artistic Riches that Inspire” – on December 18, 2016. The tour included carved statues of the apostles under the roof’s lofty wood tresses, vibrant red stained glass windows, and unique stone carvings. The church also conducted a Lenten tour of the building on April 2, 2017.

The Heritage Center of the Diocese of Greensburg opened an exhibit titled “Petals of Love – The Rosary in Art and Faith” on May 13 in honor of the 100th anniversary of the apparitions of the Blessed Mother at Fatima. The exhibit displayed unique rosaries and imagery pertaining to the 20 mysteries of the Rosary. Society Board Member **Dennis Wodzinski** is Director of the Center and Archivist of the Diocese of Greensburg.

St. Paul Cathedral in Oakland hosted the **relics of St. Pio of Pietrelcina** on May 9. The Capuchin priest (1887-1968) was baptized Francesco Forgione in Pietrelcina, a village in the province of Benevento in southern Italy. To pay for the youth’s education as a priest, his father Grazio Forgione immigrated in 1899 to Mahonington near New Castle in Lawrence County, where he worked as a farm laborer for several years. The father stayed with a cousin and sent money home every week. The future saint entered the Capuchin order at age 15, taking the name Pio. He was ordained a priest in 1910 at age 23. Known as having miraculous powers (including

healing, bi-location, levitation, prophecy, the gift of tongues, and the ability to read hearts), he bore the stigmata – the five wounds that correspond to the crucifixion wounds of Jesus. The stigmata remained with Padre Pio until his death. Pope John Paul II canonized him in 2002.

Pittsburgh History & Landmarks Foundation conducted several tours to area Catholic churches and sites: (1) April 29 – “Hazelwood Urban Hike: Memorable Places and Recent Changes” which included **St. Stephen Church**, (2) July 8 – “North Side Urban Hike: Historic Churches, Commercial Districts, and Allegheny Commons” which included **St. Peter Church** (former cathedral of the Diocese of Allegheny), (3) July 29 – “Squirrel Hill Bus Tour: the Presence of the Past” which included the home of famed Catholic architect **John T. Comès** that he designed, and (4) September 16 – “Churches and Art in

Greensburg, PA” which included **Blessed Sacrament Cathedral**, designed by architect Comès. In 2016, PHLF awarded the Comès residence a Historic Landmark Plaque. PHLF, through its **Historic Religious Properties Program**, awarded financial grants in 2017 to **SS. Cyril and Methodius Byzantine Catholic Seminary** (opened in 1950) on Pittsburgh’s North Side and to **Holy Spirit Church in Millvale** (designed in 1914 by John T. Comès).

OTHER

The **St. George Church Preservation Society** has been formed in an effort to save the now-closed Allentown neighborhood church, which closed in 2016. The group maintains a website at www.stgeorgepreservationsociety.org and has a Facebook page.

The **Archives and Records Center of**

the **Diocese of Pittsburgh** moved in June to the former St. Martin Church in Pittsburgh’s West End.



UPDATES TO PREVIOUS ISSUES OF GATHERED FRAGMENTS

The 2016 *Gathered Fragments* included an article on the history of the **Congregation of the Oratory of St. Philip Neri** in Pittsburgh’s Oakland district. Deacon Peter Gruber, a member of the Oratory noted in the article, was ordained a priest on May 20, 2017.

The same *Gathered Fragments* issue contained a list of officials of St. Paul Seminary. Father Thomas A. Sparacino was appointed rector of St. Paul Seminary effective July 10, 2017.

Gathered Fragments has provided a yearly update to its original article in the 2014 issue entitled “The Catholic Bishops of Western Pennsylvania.” Additional research has identified another bishop who was educated in Western Pennsylvania. This brings to 150 the number of bishops who were natives of, educated in, or served in Western Pennsylvania. The latest prelate to be added to the list:

René Arnold Valero
Born: August 15, 1930 in Manhattan, NY (Archdiocese of New York)
Educated: Sacred Heart Mission House High School, Girard (Erie County), PA: 1944-1948
Ordained a priest of Brooklyn: June 2, 1956 by Archbishop Thomas E. Molloy in St. James Cathedral, Brooklyn, NY
Appointed Auxiliary Bishop of Brooklyn and Titular Bishop of *Vicus Turris*: October 4, 1980
Ordained Bishop: November 24, 1980 by Bishop Francis J. Mugavero in the Basilica of Our Lady of Perpetual Help, Brooklyn, NY
Retired: October 27, 2005

The following will update information as to these prelates:

Edward James Burns
Appointed Bishop of Dallas: December 13, 2016
Installed as Bishop of Dallas: February 9, 2017 by Archbishop Gustavo Garcia-Siller, M.Sp.S., in the Cathedral Shrine of Our Lady of Guadalupe, Dallas, TX

William Charles Skurla
Resigned as Apostolic Administrator of Parma (Ruthenian): June 24, 2017

BOOK REVIEWS

John C. Bates, Esq.

David R. Pilarski, *Holy Innocents Church: An Historical Compilation 1900-2016* (Pittsburgh: St. Philip Church, 2017), softcover, illus., 48 pp. This attractive history was authored by a life-long member of the now-suppressed Holy Innocents Parish in the Sheraden section of Pittsburgh. The author has painstakingly tracked the history of the parish buildings – including its Gothic church with magnificent Sotter-designed stained-glass windows – and its four pastors. Old newspaper articles and photographs enhance the text.

George J. Marlin and Brad Miner, *Sons of Saint Patrick: A History of the Archbishops of New York from Dagger John to Timmytown* (San Francisco: Ignatius Press, 2017), table of contents, notes, index, illus., 490 pp. This history of the prelates who have headed the premier see in the United States – the Archdiocese of New York – is of particular interest to Western Pennsylvanians. This exceptionally well-written work recounts not only the story of the ten archbishops who exerted exceptional influence on the national and international stages, but includes in that story the role of several Western Pennsylvanians: future archbishop John Hughes’s assignment to Bedford County (“the end of the earth”), Father Thomas Heyden of Bedford and the church trustee issue, and the rumored appointment of Pittsburgh Bishop Donald Wuerl to succeed John Cardinal O’Connor as archbishop of New York. The volume also discusses the challenges of the church in recent decades: demographic changes, financial crises, and clerical sex-abuse cases. Given current demographics, Timothy Cardinal Dolan may be the last “son of St. Patrick” to occupy the throne in St. Patrick’s Cathedral in New York.

Richard Gazarik, *Prohibition Pittsburgh* (Charleston, SC: History Press, 2017), softcover, table of contents, bibliography, index, 128 pp. Pittsburghers have always enjoyed “spirits.” So when Prohibition (1920-1933) hit the Smoky City, it triggered a level of corruption and violence unseen in the city’s history. Wars between gangs of bootleggers resulted in bombings and murders that placed Pittsburgh on a par with New York City and Chicago as to criminal activity. Ethnic Catholics played a prominent role in this era – as suppliers, enforcers, and consumers. This played out against a backdrop of the Protestant anti-saloon movement, KKK activity, and a wave of nativist anti-immigrant sentiment.

Cody McDevitt and Sean Enright, *Pittsburgh Drinks: A History of Cocktails, Nightlife & Bartending Tradition* (Charleston, SC: History Press, 2017), softcover, table of contents, illus., bibliography, 192 pp. Pittsburgh’s drinking culture is a story of its people – hardworking and intense. This history of Pittsburgh bars, speakeasies, taverns, and clubs is an edgy page-turner. The story of Fr. John Beane – assistant at St. Paul’s Cathedral and president of a branch of the Catholic Total Abstinence Union, who attempted to personally rout the customers at a speakeasy in the cathedral parish (“Now. Let me have a drink, Mrs. Sullivan, and I’ll see how many I know in this place.”) – alone justifies the purchase of this “uproarious” book.

Cynthia Brideson and Sara Brideson, *He’s Got Rhythm: The Life and Career of Gene Kelly* (Lexington, KY: University Press of Kentucky, 2017), table of contents, illus., 560 pp. This is a comprehensive biography of an East End native who attended St. Raphael and Sacred Heart schools, rising to become a star of Hollywood’s Golden Age. The text skillfully balances his famed career (stage, singing, movies) with his complex personal life. For fans of *An American in Paris* and *Singin’ in the Rain*, this is the definitive work on America’s famed “song and dance” man.

Robert Steinmeyer, *The History of St. Joseph Parish* (Verona, 2016), softcover, appendices, 60 pp. This parishioner-written work presents the 150 years of history of St. Joseph parish in Verona (Allegheny County). The development of railroads, shipping, and mining brought Irish and German immigrants to the Allegheny River area, and the parish developed quickly. The initial wooden church was succeeded by three brick structures, with the current structure

completed in 1982. The school continues with a lay faculty. Diocesan and parish sources were well used to create this informative and attractively designed history.

Rev. Blaine Burkey, O.F.M. Cap., *Only the Beginnings: Commemorating the Coming of the Capuchins and their Co-Workers to the Southern Highlands of Papua New Guinea* (Denver: St. Conrad Archives Center, 2016), softcover, table of contents, appendices, illus., 344 pp. This incredibly detailed volume by the Capuchin archivist in Denver presents the history of his order’s undertaking of a mission to Papua New Guinea in 1955. That initiative came from the Capuchins’ St. Augustine Province, headquartered in Pittsburgh. These friars were the first white men that the natives encountered. Today, the country boasts a strong Catholic community organized into an archdiocese and several dioceses, with a significant number of native clergy. For those interested in international missions undertaken by religious from Western Pennsylvania, this highly readable volume is a must!

Paul E. Fischer, *Making Music: The History of the Organ and Piano Industries in Erie, Pennsylvania* (North Charleston, SC: CreateSpace, 2015), softcover, table of contents, bibliography, index, table, 122 pp. Many Western Pennsylvanians would be surprised to read that the city of Erie has for many years been a center for the organ building and reconstruction industry. With the decline in the market for new organs since the 1970s, a comprehensive history by someone involved in the organ industry his whole life is indeed welcome. The Tellers Organ Company, which was a major local party in this field, contributed several of its family members to the priesthood in the Erie diocese, which served to spread the influence of the company. Even those for whom music is not a passion will find this work highly informative and thoroughly enjoyable.

Stephen Michael DiGiovanni, *Aggiornamento on the Hill of Janus: The American College in Rome, 1955-1979* (Downers Grove, IL: Midwest Theological Forum, 2016), table of contents, appendices, bibliography, index, illus., 678 pp. This work by an *alumnus* of the Pontifical North American College (the “NAC”) in Rome is his second volume dealing with the American seminary in the Eternal City (the author’s first dealt with the life of the seminary’s long-time rector, Bishop Martin O’Connor) and the second volume recounting the institution’s history (the first was Msgr. Robert McNamara’s *The American College in Rome, 1855-1955*). The NAC’s rich history is presented against the backdrop of the *aggiornamento* or “updating” that profoundly changed the seminary and its future priests. The work includes a number of Western Pennsylvanians who were resident at or associated with the NAC: Cardinals Wright, Dearden, DiNardo, and Wuerl. The author’s skills as a former diocesan historian are ably displayed. The front-cover picture of NAC seminarians engaged in a snowball battle in St. Peter’s Square during the massive 1965 Roman blizzard is a canny invitation to a truly readable and hard-to-put down volume!

Benjamin T. Peters, *Called to be Saints: John Hugo, The Catholic Worker, and a Theology of Radical Christianity* (Milwaukee: Marquette University Press, 2016), table of contents, appendix, 586 pp. This is a theological and historical analysis of the role that Pittsburgh priest Fr. John Hugo and the silent retreat play in understanding Servant of God Dorothy Day and her radical Christianity. This incisive study of Day’s spiritual director (who later became pastor of St. Germaine parish in Bethel Park) delves deeply into the rich theology upon which Hugo drew and which in turn provided the theological support necessary for Day’s radicalism. The author, an assistant professor of theology at St. Joseph University in Connecticut, spent three years at a Catholic Worker community in South Bend, Indiana. This volume is an expansion of his 2011 doctoral dissertation at the University of Dayton, *John Hugo and an American Catholic Theology of Nature and Grace* (290 pp.).

Lance Richey and Adam DeVille (eds.), *Dorothy Day and the Church: Past, Present, & Future* (Valparaiso, IN: Solidarity Hall Press, 2016), softcover, table of contents, illus., 434 pp.

This is the published record of proceedings of a conference on Dorothy Day (1897-1980) held at the University of St. Francis in Fort Wayne, Indiana, in May 2015. The several dozen papers and homilies contributed to this work on the founder of the Catholic Worker Movement include two by local Pittsburghers: Paul Dvorchak (former Director of St. Joseph House of Hospitality, former board member of the Catholic Historical Society, and a contributor to *Gathered Fragments*) and Jim Hanna (contributor to *Gathered Fragments*). This volume presents the richness of this Servant of God, her social activism, passion for justice and peace, devotion to the cause of the oppressed, and how she lived out her life inspired by the Gospel and the example of the saints.

Charles River Editors, *The Bonus Army: The History of the Controversial Protests by American World War I Veterans in 1932* (CreateSpace, 2016), bibliography, illus., 46 pp. This work presents the economic plight afflicting World War I veterans in the early years of the Great Depression, when they sought early redemption of military “bonus” certificates not redeemable until 1945. Some officials viewed the men as part of a Communist front. Activist Fr. James Cox of St. Patrick’s in Pittsburgh led a march of 25,000 to Washington, D.C., in January 1932. Andrew Mellon, Secretary of the Treasury, quietly supported Cox – in an era when “many in America saw Catholic priests as only slightly less dangerous than Communists.”

Michael V. Hayden, *Playing to the Edge: American Intelligence in the Age of Terror* (New York: Penguin Press, 2016), table of contents, index, 464 pp. This work by the former director of the National Security Agency and the Central Intelligence Agency is a fascinating “insider’s look” at the American intelligence community and its challenges in today’s world. Equally fascinating is the story of the Pittsburgh-born author – a product of the Sisters of Mercy at St. Peter’s Grade School on the North Side, his football coach Dan Rooney, high school at North Catholic, and college years as a commuter at Duquesne University. This is a straightforward and readable history of more than just American national security.

Essays on New Jersey Catholic History: In Commemoration of the 350th Anniversary of the Founding of the New Jersey Colony (CreateSpace, 2016), softcover, table of contents, footnotes, index, illus., 234 pp. The New Jersey Catholic Historical Commission has published this volume of 12 essays on aspects of that state’s Catholic history. Two of these essays involve the historical roots of the Passionists (whose first monastery in the New World was established in Pittsburgh) and the Carmelites (whose provincial novitiate was located in New Baltimore in Somerset County until 1968, and whose pastoral ministry included a number of German ethnic parishes in the diocese of Pittsburgh). Father Robert Carbonneau and Archivist Alan Delozier have contributed to this volume. This work is an excellent presentation of the Catholic history shared between Western Pennsylvania and New Jersey.

Ivan Kaszczak, *Bishop Soter Stephen Ortynsky and the Genesis of the Eastern Catholic Churches in the United States* (CreateSpace, 2016), softcover, table of contents, illus., index, 356 pp. This volume, by a Polish-born Ukrainian-Rite priest of the eparchy (diocese) of Stamford (Connecticut), traces the life of the first Eastern-Rite bishop in the Western Hemisphere and records the years of struggle of the “Greek Catholic” Church in the United States. Ethnic conflict and tensions with Latin-Rite bishops punctuated the history. The author candidly assesses the complexities and shortcomings of the institutional Church. This work illuminates the common heritage of both Ukrainians and Ruthenians. This scholarly research is intended to serve as the genesis for the beatification process of Bishop Soter Stephen Ortynsky, O.S.B.M., whose remains are entombed in the crypt of the Ukrainian Catholic Cathedral in Philadelphia.

David Finol (Jess Valesky, ed.), *Kings on the Bluff: The 1954-55 NIT Champion Duquesne Dukes* (CreateSpace, 2016), softcover, table of contents, illus., 258 pp. This is the story of a special group of student-athletes who captured the lone major national title in Duquesne University’s history. The story behind the raising of a national championship trophy includes the role of the Holy Ghost priests, and the aftermath of the wild celebration that ensued upon victory. Regrettably, this work was not written while the major participants – Dick Ricketts, Sihugo Green, coach Dudy Moore, and assistant coach Red Manning – were still alive. Nonetheless, Duquesne alumni and those

interested in collegiate basketball will find this a “must” buy.

Len Barcoucky, *Hidden History of Pittsburgh* (Charleston, SC: History Press, 2016), softcover, table of contents, bibliography, index, 160 pp. A veteran reporter of the *Pittsburgh Post-Gazette* presents forgotten historic tales of the Steel City –including commentary on long-closed/demolished Catholic churches and lesser-known Catholics, such as the eight Murphy brothers from the North Side who served in World War II. The material is taken from the archives of the *Post-Gazette*.

Lance Loya, *Building Good Teammates: The Story of My Mount Rushmore, a Coaching Epiphany, and That Nun* (Jetlaunch, 2016), softcover, table of contents, endnotes, 196 pp. This is the story of how a “Mary Poppins-ish” sister – Sr. Eric Marie Setlock, R.S.M., of the Sisters of Mercy – inspired the author to discover an alternative approach to coaching basketball at Mt. Aloysius College in Cresson (Cambria County). When the almost 80-year old sister joined coach Loya to develop better teammates, her Sisters of Mercy values of mercy, justice, hospitality and service became the basis for the coach’s system in working with youth. His approach serves as a blueprint for using organized sports to teach kids skills useful for the rest of their lives. Loya includes the story of his Slovak family’s roots in Johnstown, and the story of the Mercy sister from the small town of McIntyre (Indiana County). The book will be of value not just for the history it presents but also for the message it conveys to those seeking that defining moment in their careers.

Louise King Sturgess, *Pittsburgh Then and Now* (London: Pavilion, 2016), table of contents, illus., map, index, 144 pp. Pittsburgh History & Landmarks Foundation has issued an updated version of this classic work (originally published in 2004 under the direction of the late Walter C. Kidney), emphasizing the dramatic changes the city of Pittsburgh has undergone. The “old” photographs from the late 19th/early 20th centuries, as contrasted with the “new” taken in the 21st century, are breathtaking – and illustrate the necessity for continued historic preservation. Numerous Catholic churches are pictured, including a stunning photograph showing the enormously high twin spires of the second St. Paul Cathedral (Downtown) and the central spire of St. Philomena Church in the Strip District. The physical dominance of city neighborhoods by steepled Catholic churches is strikingly evident. Alas, most of those towering steeples were later removed, as the “new” pictures evidence. Other churches – such as St. Peter the Apostle (Italian) in the Lower Hill District and St. Patrick’s in the Strip District – met destruction by wrecking ball or fire. The pictures of the second and third St. Paul Cathedrals are alone justification for purchase of this beautiful and informative volume.

Paul Hertneky, *Rust Belt Boy: Stories of an American Childhood* (Peterborough, NH: Bauhan Publishing, 2016), softcover, 232 pp. Baby Boomers are producing a record number of nostalgic look-backs at their childhood. This is one of those – the story of a native of Ambridge (Beaver County) who describes life as the steel mills were shutting down. He is one of the millions who fled the industrial North in the “Burgh Diaspora” – after fulfilling their parents’ dream of a college education – leaving behind the blue-collar industrial heritage of southwestern Pennsylvania that has all but disappeared. His story includes the details of his Catholic upbringing. He nostalgically captures the spirit that has made this area great.

Msgr. Michael John Witt, *Saint Louis: The Story of Catholic Evangelization of America’s Heartland* (Saint Louis: Miriam Press, 2016), softcover, table of contents, bibliography, index, 206 pp. This is the first of four projected volumes of the new history of the Archdiocese of St. Louis, intended to replace the 2-volume *History of the Archdiocese of St. Louis* by Msgr. John Rothensteiner that was published in 1928. The author is professor of Church history at the archdiocese’s Kenrick-Glennon Seminary. Of interest to Western Pennsylvanian readers are the many connections: the French military and missionary travels through the Ohio River Valley to the Missouri, the 1786 pedestrian journey of the fiery priest Fr. Pierre de la Valinière to Pittsburgh and on to Missouri, Bishop William Du Bourg’s stay in Pittsburgh in 1817 before traveling on to the mid-West, and the 1841 arrival of St. Louis Coadjutor Bishop Peter Kenrick whose travel companion was Father (later Bishop) Michael O’Connor. The book’s informal easy-to-read style will appeal to many.

Doreen Mattingly, *A Feminist in the White House: Midge Costanza, the Carter Years, and America’s Culture Wars* (New York: Oxford University Press, 2016), table of contents, endnotes, bibliography, index, illus., 328 pp. Release of this book in a presidential election year was truly appropriate since this was the biography of the first woman to serve as Special Assistant to the President of the United States. Margaret “Midge” Constanza (1932-2010) was an Italian Catholic from Rochester (New York) who became an activist and power player in Washington, D.C. – at the epicenter of the early culture wars. The book is bluntly candid about her politics and life. Of particular interest is the detailed account of her intervention to save St. Boniface Church on Pittsburgh’s North Side.

Rev. Mark S. Raphael, *Southern Catholic Legacy: Notre Dame Seminary in New Orleans, Louisiana* (Lulu Publishing Services, 2016), table of contents, appendices, bibliography, index, illus., 377 pp. This book tells the story of the premier seminary in the Deep South – Notre Dame Seminary in New Orleans – the rector of which is Pittsburgh native Rev. James Wehner. The volume is well organized and thoroughly written by a New Orleans diocesan priest who obtained his doctorate in church history from Catholic University of America in 2009. Father Wehner encouraged him to write this history for the seminary’s 90th anniversary. This is the latest in a series of quality Catholic histories that Father Raphael has written.

Patti Gallagher Mansfield, *As By a New Pentecost: The Dramatic Beginning of the Catholic Charismatic Renewal* (Phoenix: Amor Deus Publishing, 2016), softcover, 316 pp. The author is one of the original participants in what has become known as the “Duquesne Weekend” retreat by faculty and students of Duquesne University that marked the beginning of the Catholic Charismatic Renewal movement in 1967. The author’s “witness” includes a history. This is the “Golden Jubilee Edition” of a work that first appeared more than twenty years ago.

Ann Rodgers and Mike Aquilina, *Something More Pastoral: The Mission of Bishop, Archbishop and Cardinal Donald Wuerl* (Pittsburgh: Lambing Press, 2015), softcover, notes, 309 pp. The communications director of the diocese of Pittsburgh/general manager of the *Pittsburgh Catholic* newspaper and the past editor of the *Pittsburgh Catholic* have collaborated to produce a biography of Donald Cardinal Wuerl, eleventh bishop of Pittsburgh and now archbishop of Washington, D.C. This volume provides an insightful look into the workings of the Vatican, the Conference of Catholic Bishops, the formative influence of Wuerl’s mentor (John Cardinal Wright), and the reciprocal influence of Wuerl on a host of younger prelates who are natives of the see of Pittsburgh. The “hot issues” that Wuerl and the American Church have faced are candidly and succinctly addressed.

Jeremiah Reedy, *O Roma Nobilis ... Memoirs of Studying Theology in pre-Vatican II Rome* (Xlibris, 2015), softcover, table of contents, appendices, endnotes, 160 pp. This volume by a former student at the Pontifical North American College and the Gregorian University in Rome captures the life of an American seminarian in the Eternal City in the late 1950s. While the author studied for the diocese of Sioux Falls (South Dakota), Pittsburgh seminarians from that period figure in his presentation. The author became a professor of Classics and a specialist in Greek philosophy.

Gianluigi Nuzzi, *Merchants in the Temple: Inside Pope Francis’s Secret Battle Against Corruption in the Vatican* (New York: Henry Holt & Co., 2015), table of contents, notes, illus., 240 pp. This work by an Italian journalist has attracted universal attention as an exposé of problems afflicting the Vatican and its finances despite Pope Francis’s efforts to institute financial controls and end corruption. Of particular interest to Western Pennsylvanians is the included story of how Pope St. John Paul II involved Pittsburgh tycoon John Connelly (of *Gateway Clipper* fame) in the construction of the *Domus Sanctae Marthae* (Pope Francis’s residence) within the walls of the Vatican and the efforts of Pittsburgh Bishop (now Cardinal) Donald Wuerl to save the project after Connelly’s financial empire went bust. Pittsburgh architect Louis Astorino was the supervisory architect.

Jeanne Marie Laskas, *Concussion* (New York: Random House, 2015), softcover, table of contents, appendices, 228 pp.

The Director of the Writing Program at the University of Pittsburgh authored a *GQ* article in 2009 that morphed into this book and an Academy Award winning film. This work is the riveting story of Nigerian-born Dr. Bennet Omalu who identified CTE (Chronic Traumatic Encephalopathy) during an examination of the autopsy of former Pittsburgh Steeler Mike Webster at the Allegheny County Morgue in downtown Pittsburgh. The book’s many Pittsburghers – from Catholic sisters to Fr. Carmen D’Amico – are people that many readers will know.

William B. Kurtz, *Excommunicated from the Union: How the Civil War Created a Separate Catholic America* (New York: Fordham University Press, 2015), table of contents, appendices, endnotes, bibliography, index, 250 pp. More than 200,000 Catholics served in the American Civil War (1861-1865). This scholarly work addresses how Catholics used their patriotic participation in the war to challenge and change pre-existing religious and political nativist prejudice. Their effort showed that their religion was no barrier to being loyal American citizens. Pittsburgh Bishop Michael Domec saved Pittsburgh churches from being burned by nativists by delivering an impassioned patriotic sermon (which was subsequently printed in an enhanced version in the diocesan newspaper), by having a patriotic report read from all church pulpits, and by flying the flag from churches and St. Michael’s Seminary. The bishop also played a diplomatic role in the effort to maintain Spain’s neutrality during the war. Civil war buffs will find this work highly engaging.

Robert Blair Kaiser, *Whistle: Father Tom Doyle’s Steadfast Witness for Victims of Clerical Sexual Abuse* (Thiensville, WI: Caritas Communications, 2015), softcover, table of contents, appendices, bibliography, index, 352 pp. Dominican Fr. Thomas Doyle has been at the epicenter of the American scandal involving clerical sexual abuse since 1984. This is his story, told from the inside. Once rebuffed by bishops who disregarded his advice as to the scope and potential costs of such abusive conduct, he is now a member of the Pontifical Commission reporting directly to Pope Francis. The roles of former Pittsburgh bishops Wuerl and Bevilacqua (and Boston’s Cardinal Law who took up residence at St. Vincent Archabbey), as outlined in this work, are now part of this history.

Paul Robert Magocsi, *With Their Backs to the Mountains: A History of Carpathian Rus’ and Carpatho-Rusyns* (Budapest: Central European University Press, 2015), table of contents, illus., endnotes, bibliography, index, maps, appendices, 550 pp. This is the story of Carpatho-Rusyns, their historic homeland in Central Europe, and their massive emigration to the United States – with Western Pennsylvania as a major destination. Of particular interest is the treatment of the Greek Catholic Church in Europe and the United States, and the role of Pittsburgh in this group’s history. The author is professor of history and Chair of Ukrainian Studies at the University of Toronto.

Pius Engelbert, O.S.B., *Sant’Anselmo in Rome: College and University – From the Beginnings to the Present Day* (Collegeville, MN: Liturgical Press, 2015), table of contents, appendices, bibliography, index, illus., 336 pp. Pope Leo XIII established *Sant’Anselmo* in Rome in 1888 for the training of Benedictines from all over the world. Since then, the institution has had a lasting impact on Benedictine monasteries throughout the world through its pursuit of academic, liturgical, and theological studies. Two-thirds of all Benedictine abbots have studied here. The author was a professor of ecclesiastical history at *Sant’Anselmo* for many years, before becoming an abbot in Germany. Drawing upon institutional archives, he presents a focused history – and in the process presents, in context, such Western Pennsylvania figures as Archabbots Boniface Wimmer and Denis Strittmatter of St. Vincent’s in Latrobe, and Archbishop Rembert Weakland (successively archabbot of St. Vincent’s, Abbot Primate of the Benedictines, and archbishop of Milwaukee). The scholarly text is enhanced with many photographs.

Jack Kresnak, *Hope for the City: A Catholic Priest, A Suburban Housewife and Their Desperate Effort to Save Detroit* (Detroit: Cass Community Publishing House, 2015), softcover, table of contents, bibliography, illus., 454 pp. This is the story of Father Bill Cunningham (1930-1997) and others drawn to “Focus: Hope,” a non-profit civil and human rights organization. Cunningham was a long-haired cowboy boots-wearing activist who rode a Harley-Davidson. But the work is the larger story of how the archdiocese of Detroit, headed by former Pittsburgh bishop John Dearden, responded to

the 1967 race riots that transformed the Motor City. The transformation of “Iron John” is evident as the story in this volume unfolds. The author, a former newspaper reporter and editor, was a student in Father Cunningham’s English Literature class.

Rose Gordy, *The Green That Never Died: A Memoir of Convent Life of the 50’s and 60’s* (Pittsburgh: Rosewords Books, 2015), softcover, illus., 436 pp. This autobiography presents the life of a Pittsburgher who entered the Sisters of Mercy of Pittsburgh at age 18, became a teacher (at Epiphany, Cathedral, St. Xavier’s Academy, St. Elizabeth High School, and elsewhere), and ultimately left the order after 13 years to rejoin “the world, the flesh, and the devil.” Her story is presented through narrative text, letters, some seventy poems, and photographs. She is the author of five other books.

Dennis R. Marsili, *Little Chicago: The History of Organized Crime in New Kensington, Pennsylvania* (Indiana, PA: Dennis R. Marsili, 2015), softcover, table of contents, endnotes, bibliography, illus., 198 pp. This is the story of two brothers from the Mannerino family in New Kensington (Westmoreland County) who became power brokers in one of the most notorious operations in American criminal history – *la Cosa Nostra*, popularly referred to as the Mafia. Their influence not only covered a large swath of U.S. territory, but extended to Cuba. The author addresses their purported involvement in the assassination of JFK. This work includes the history of Mt. Saint Peter parish in New Kensington, the fascinating story of the financing and construction of its historic church and parish complex, and the relationship between its pastor Msgr. Nicola Fusco and the Mannerino family. The author is a retired police detective, whose wife was a long-time teacher at Mt. Saint Peter School.

Saint Norbert Church: 100 Years 1914-2014 (Pittsburgh: Saint Norbert Church, 2015), softcover, illus., appendix, n.p. This is a delightful, succinctly written, but heavily illustrated history of St. Norbert Parish in the Overbrook section of Pittsburgh. Its massively impressive church has long dominated traffic at the intersection of Routes 51 and 88. Anthony and Stanley Pyzdrowski were the architects of the modified English structure, replete with a tower with battlemented parapet and massive buttresses. The parish school closed in 1992 and was subsequently demolished. On September 1, 2016, the parish was merged with the Carrick parishes of St. Wendelin and St. Basil and St. Albert the Great in Baldwin to form Holy Apostles parish.

All Saints Church: One, Holy, Catholic and Apostolic – Dedicated December 19, 1915 (Pittsburgh: All Saints Parish, 2015), softcover, 72 pp. This is the centennial history of the magnificent brick and stone church designed by famed Catholic architect John Theodore Comès for All Saints parish in Etna (Allegheny County). The detailed explanation of the symbolism of all facets of the church interior and exterior is supplemented by a listing of the priests who have served the parish since its establishment as German ethnic in 1902. The church has survived water inundations, and has been beautifully restored. The color and black-and-white photos provide the necessary visual to the church’s story. The church was included in a Fall 2015 inaugural tour of Comès churches by the Pittsburgh History & Landmarks Foundation.

John A. Cavallone, *The Genealogy Quest: Tearing Down Brick Walls* (North Charleston, SC: CreateSpace, 2015), softcover, table of contents, appendices, illus., bibliography, 200 pp. Genealogical research can be confusing, time-consuming, and frustrating – but passion, determination, and an inquiring Sherlock Holmes-type mind can lead to the successful identification of a family’s history. This is the story of such a quest, which begins in County Down (Ireland) and involves our local cities of Braddock and Pittsburgh, as well as Chicago. The book is more than the story of one extended family; it informs the reader as to search techniques and the integration of Internet information with documentary records. This volume highlights the supportive role played by the Pittsburgh diocesan Archives in locating sacramental records.

Rev. Xavier Donald MacLeod and Julia Morgan Harding (Luis F. Escalante, ed.), *Rev. Gallitzin and His Devotion to the Blessed Virgin Mary: Preceded by a Biographical Sketch of the Rev. Demetrius A. Gallitzin, Prince, Priest, and Pioneer Missionary of the Alleghenies* (CreateSpace Independent Publishing, 2015), softcover, table of contents, 68 pp. This is the fourth volume of a collection edited by the Roman Postulator

of the Beatification Cause for Fr. Demetrius Gallitzin (1770-1840), issued for the purpose of making available early historical documents pertaining to this missionary priest.

Ralph Cindrich, *NFL Brawler: A Player-Turned-Agent’s Forty Years in the Bloody Trenches of the National Football League* (Lyons Press, 2015), table of contents, index, illus., 280 pp. This is a raucous first-person account of the NFL by the first player-turned-agent, Ralph Cindrich, who is a native of Avella in Washington County. A star linebacker at the University of Pittsburgh, Cindrich went on to play professionally for New England, Houston, and Denver. As an attorney, he became a tenacious negotiator. His memoir takes readers behind the scenes of deals, trades, and the real action of the sport. Catholicism is infused in this work, beginning with the importance of faith to the Rooneys and the author’s future wife. This book scores a touchdown!

Father Pitt, *Father Pitt’s Pittsburgh Cemeteries: The Art and Architecture of Death* (Pittsburgh: Serif Press, 2014), softcover, table of contents, illus., 86 pp. This narrative and pictorial tour of “necropolitan” Pittsburgh provides a unique look at sculptures, stained glass, monuments, and mausoleums by the nation’s top architects – all in Pittsburgh cemeteries. The commentary is fascinating, as are the photographs. Pittsburgh’s Catholic cemeteries are included.

Ann Kessler, O.S.B., and Neville Ann Kelly, *Benedictine Men and Women of Courage: Roots and History*, rev. ed. (Seattle: Lean Scholar Press, 2014), table of contents, notes, bibliography, index, 518 pp. This survey of Benedictine monasticism covers the rich history of that order. Included is an examination of the Benedictine roots in North America, beginning with Boniface Wimmer and continuing through the foundations that emanated from St. Vincent Archabbey in Latrobe. The work ends with a consideration of 21st century issues affecting Benedictine monasticism. The principal author is a Benedictine nun with a Ph.D. in history from Notre Dame University.

Christina Boyle, *An American Cardinal: The Biography of Cardinal Timothy Dolan* (New York: St. Martin’s Press, 2014), table of contents, bibliography, index, 304 pp. This enticing biography of the cardinal-archbishop of New York, Timothy Dolan, presents the human side of a gregarious mid-Westerner who served successively as auxiliary bishop of St. Louis and archbishop of Milwaukee before becoming head of the New York archdiocese. For readers from Western Pennsylvania, this work includes a number of individuals from this area who figured in Dolan’s life: Msgr. William Ogradowski as a vice-rector of the Pontifical North American College in Rome during Dolan’s rectorship, the Benedictine Rembert Weakland (Dolan’s predecessor in Milwaukee who resigned in the midst of a scandal), and Cardinals Sean O’Malley and Donald Wuerl. Cardinal Dolan, who holds a doctorate in American Catholic history, is portrayed as a savvy diplomat, tenacious fighter, and true pastor.

Alice Camille and Paul Boudreau, *Fearless: Stories of the American Saints* (Cincinnati: Franciscan Media, 2014), softcover, table of contents, bibliography, 192 pp. The lives of twelve saints who helped build the Catholic Church in the United States are presented in this volume. Included are three former Pittsburghers: St. John Neumann, St. Katharine Drexel, and Blessed Francis Seelos. The human side of these individuals is emphasized.

Patricia Daly-Lipe, *Patriot Priest: The Story of Monsignor William A. Hemmick, The Vatican’s First American Canon* (Rock Hill, SC: Strategic Media Books, 2013), softcover, table of contents, bibliography, notes, 270 pp. This is the biography of the author’s great-uncle, Msgr. William Hemmick (1886-1971). Born in Pittsburgh, he was raised in Europe and was proclaimed “The Patriot Priest of Picardy” for his actions in World War I. He became successively the first American canon of two Roman basilicas – St. Mary Major and St. Peter’s. Hemmick was also a representative of the Knights of Malta to the Holy See. He converted the future Queen Astrid of Belgium, and officiated at the Roman marriage of Hollywood actor Tyrone Power and starlet Linda Christian.

Albert M. Tannler, *Pittsburgh Architecture in the Twentieth Century: Notable Modern Buildings and Their Architects* (Pittsburgh: Pittsburgh History & Land-

marks Foundation, 2013), softcover, table of contents, illus., appendices, notes, bibliography, index, 294 pp.

The Historical Collections Director at Pittsburgh History & Landmarks Foundation has added to his existing authorship of books celebrating Pittsburgh’s architectural legacy. Scrupulous research underpins and prosaic wording enhances this visually attractive color presentation of notable 20th century architectural gems in the city. Holy Rosary, Sacred Heart, St. Agnes, St. James, St. John the Baptist Ukrainian, and St. Mary of Mercy churches are included. An epilogue addresses 21st century architecture in Pittsburgh.

Joe Bullick and Jennifer Kissel, *Put a Tent over the Circus: The True Story of a Foster Child’s Love and Loss during the Great Depression* (Booklocker.com, 2012), softcover, illus., 108 pp.

Joe Bullick and Jennifer Hogan, *Inspired Messages from A to Z by a Catholic Priest* (2015), softcover.

The first work is the autobiographical story of Joe Bullick, a long-time member of St. Alphonsus parish in Wexford, whose childhood was that of a foster child in Pittsburgh during the Great Depression. His single Catholic mother, unable to care for him, placed him in foster care. The power of love shines through in this story. The second work by Bullick is a collection of anecdotes, reflections and stories used by the now deceased pastor of St Alphonsus parish, Rev. William Schroeder (d. 1998). The author is a local historian, founder and former curator of the North Allegheny Museum.

John McHugh, *Far from Ballinascreen: The Story of 18th and 19th Century Emigration from South Derry to Loretto (Cambria County) and the Development of It, and Other New Settlements in Western Pennsylvania* (Draperstown, N. Ireland: Ballinascreen Historical Society, 2012), softcover, table of contents, illus., 150 pp.

Catholics in Ireland underwent displacement from their ancestral lands as the English Protestant “plantation” took hold. Periodic revolts and a series of famines added to the misery of tenant farmers, leading to an exodus to America. This work chronicles that exodus from Derry in northwestern Ireland to new Catholic settlements and farming land at Loretto and lesser-known Catholic settlements in Cambria County. This work is told from the perspective of the departing Irish and is a welcome addition to the early history of Catholic Western Pennsylvania.

D. A. Chadwick, *The Singing Nun: The Life and Death of Soeur Sourire*, rev. ed. (CreateSpace, 2012), softcover, 280 pp.

In 1963, a shy Belgian Dominican nun took the No. 1 slot on the hit parade with her song “Dominique” which established her international reputation and inspired young women to enter religious life. The “Singing Nun” subsequently departed the convent for a life of depression, drugs, alcohol, financial problems, and medical issues. But she also became involved in the Catholic Charismatic Renewal movement, which had started at Duquesne University in 1967. In June 1976, the now-Jeannine Deckers spoke to and sang for a gathering of 50,000 at the Charismatic Renewal meeting at Duquesne. She produced songs for the movement. Her story ended with her committing suicide with friend Annie Pécher. Her sad death was indeed regrettable.

Sister Dorothy Ann Busowski and Sister Maria Rozmarynowycz (eds.), *Basilian Sisters in America: Jesus, Lover of Humanity Province – The First Hundred Years* (Sisters of the Order of St. Basil the Great, 2011), table of contents, illus., 176 pp.

The Sisters of St. Basil the Great were founded in the 4th century by St. Basil and his sister, Saint Macrina. The order entered the U.S. in 1911, settling in Philadelphia (Fox Chase Manor Motherhouse) to serve Ukrainian immigrants. This is the story of the first century of the Basilian Sisters in the United States. The order has been of critical importance to the growth of the Eastern Rite churches in the country. The order maintains a college in eastern Pennsylvania and has worked in Western Pennsylvania parishes and at a hi-rise housing project for the elderly in Pittsburgh. This province is separate from the Basilian Sisters of Our Lady of Perpetual Help Province who maintain a motherhouse at Mount St. Macrina near Uniontown (Fayette County) and serve Ruthenian Byzantine Catholics in North America.

Raymond A. Schroth, *Bob Drinan: The Controversial Life of the First Catholic Priest Elected to Congress* (New York: Fordham University Press, 2011), illus., notes, bibliography, index, 432 pp.

Robert Drinan (1920-2007) was a famed Jesuit priest, attorney, Dean of the Boston College School of Law, and anti-war activist who was elected

in 1970 to serve in the U.S. Congress where he would remain for 10 years. This biography is a fascinating, indeed compelling, story. Of particular note is its inclusion of the story of the conflict between then-Father Donald Wuerl (secretary to former Pittsburgh bishop John Cardinal Wright, then Prefect of the Congregation of the Clergy in Rome) and *Commonweal* commentator Peter Steinfelds over the role of priests in politics and Drinan’s position on abortion – occasioned by a pointed article by Wuerl in the English-language edition of *L’Osservatore Romano* in 1972. That analysis, like this book, is nuanced.

Penny Lernoux, Arthur Jones, and Robert Ellsberg (ed.), *Hearts on Fire: The Story of the Maryknoll Sisters* (Maryknoll, NY: Orbis Books, 2011), table of contents, index, illus, 350 pp.

Journalist Penny Lernoux began this history, but died in 1989, having written only five chapters. NCR editor Arthur Jones and Orbis Books editor Robert Ellsberg completed the work. The Maryknoll missionary Sisters were founded in 1921 and served in Asia, Latin America, Africa, and the United States. The history includes two Pittsburgh natives – famed writer Sister Maria del Rey Danforth and former president Sister Janice McLaughlin. This printing has been updated to mark the centenary of the order’s founding.

Eric Leif Davin, *Crucible of Freedom: Workers’ Democracy in the Industrial Heartland, 1914-1960* (Lanham, MD: Lexington Books, 2011), table of contents, bibliography, index, 464 pp.

This book – based on the author’s 1999 doctoral dissertation at the University of Pittsburgh – explores the relationship between democracy and industrialization in American history. Focusing on the working class in Western Pennsylvania, he interweaves the area’s politics, New Deal, labor movement, unionism, and anti-Communism. Fathers Charles Owen Rice, James Cox, and Clement Hrtanek play outsized roles in this insightful narrative of conditions in southwestern Pennsylvania.

Sister Helen Marie Burns, R.S.M., *Mount Aloysius College: Historical Walking Tour – Buildings and Grounds* (Cresson: Mount Aloysius College, 2011), softcover, illus., 15 pp.

This publication combines the little known history of a present-day college that began when Sisters of Mercy from Pittsburgh opened a small school in a tinsmith’s shop in Loretto (Cambria County) in 1848. A new academy, named Saint Aloysius Academy (in honor of Saint Aloysius Gonzaga, patron of youth), opened in 1853. In 1897 the then-motherhouse and academy moved to Cresson because of its proximity to the Pennsylvania Railroad. Mount Aloysius became a junior college in 1939, and a four-year college in 1991. This tour of the campus building integrates the history of the Sisters of Mercy and those (like steel tycoon Charles Schwab) who contributed to the school’s development. The author was the then-Vice President for Mission Integration at the college. She also authored two companion publications for the Administration Building’s stained glass windows and historical artifacts.

Sandra S. Lee, Mary Lou Scottino, and Norma Palandro Webb, *Italian Americans of Greater Erie* (Charleston, SC: Arcadia Publishing, 2010), softcover, table of contents, illus., 128 pp.

Janet Cercone Scullion, *Bloomfield* (Charleston, SC: Arcadia Publishing, 2009), softcover, table of contents, illus., 128 pp.

The first volume traces the history of Italians in Erie, starting with the arrival of the city’s first Italian immigrant in 1864. By 1891, St. Paul’s (Italian) parish was established. Text and photographs illustrate life in “Little Italy” on Erie’s West Side – from its dominant Italian church and Italian-language newspaper to Italian operetta at the opera house and the city’s first Italian-American mayor, Louis Tullio. The second volume explores Pittsburgh’s Bloomfield section which has experienced waves of immigrants: the Winebiddle Plantation lands were solidly German for 100 years, with some Irish arriving after the Great Famine, and then Italians in the late 1800s and continuing into the 1960s. This volume reflects the two major ethnic groups (Italian and German) and their major parishes (Immaculate Conception and St. Joseph). Many of the original buildings are long gone, but this work preserves the historic memories. The author is executive director of the Bloomfield Preservation and Heritage Society.

Marjorie Jean Burke, *Tales From an Orphanage* (AuthorHouse, 2009), softcover, table of contents, illus., 173 pp.

This is the story of the author’s mother and two aunts who passed through

St. Paul’s Orphanage in Pittsburgh in the 1920s and 1930s. It is one of the very few publications that memorialize life there. The three adults have recalled their stories for the author. The three bounced back and forth between orphanage and foster homes after the death of their mother and the desertion of their father. The sadness in this story reflects the challenging times in the United States during the Depression years, particularly for orphans.

Alex Stepick, Terry Ray, and Sarah J. Mahler (eds.), *Churches and Charity in the Immigrant City: Religion, Immigration, and Civic Engagement in Miami* (New Brunswick, NJ: Rutgers University Press, 2009), table of contents, index, illus., 336 pp.

Gerald E. Poyo, *Cuban Catholics in the United States, 1960-1980: Exile and Integration* (University of Notre Dame Press, 2007), table of contents, endnotes, bibliography, index, 424 pp.

Coleman Carroll was Pittsburgh’s first auxiliary bishop, who became the first bishop of Miami in 1958 and its first archbishop in 1980. These two works examine his role in the massive Latin American influx of political refugees and other immigrants to southern Florida and their later spread to other parts of the U.S. The first work consists of twelve essays that focus on the integration of Cuban, Haitian, Mexican and other immigrants into Catholic and American cultural life in Miami-Dade County – of which Carroll’s support was key. The second work is an incisive study of the Church’s role in preserving Catholicism in the Cuban immigrant community in its early decades, and Carroll’s critical role in convincing President Eisenhower to designate Cubans as political refugees and provide federal funding.

Albert F. Pishionieri, *Me, Mom and World War II* (Bloomington, IN: AuthorHouse, 2008), softcover, table of contents, appendices, illus., 528 pp.

This is the autobiography of an Italian-American native of Hillsville (Lawrence County), Pennsylvania. As an air cadet during World War II, he attended St. Vincent College, and then departed for action in the European Theater. Surviving dozens of combat missions, he was discharged after the end of the war, and returned to live in Ellwood City. He re-enrolled at St. Vincent College, obtained his history degree, and embarked on a career as a teacher in both Pennsylvania and New Jersey. This veteran history teacher of 37+ years weaves an intriguing story by chronicling historic events and personal experiences in between the actual letters he wrote home to his mother, which she preserved. His story is that of many other Western Pennsylvania Catholics: a son of immigrants, a large family, steel town atmosphere, loss of father, the Great Depression, and the call to war – all of which combined to bring out one’s inner strength and faith.

Craig Prentiss, *Debating God’s Economy: Social Justice in America on the Eve of Vatican II* (University Park, PA: Pennsylvania State University Press, 2008), table of contents, bibliography, index, 280 pp.

This is a history of the American Catholic economic debates, in the pre-Vatican II era, over the relative dangers and merits of Marxism, capitalism, socialism, labor unions, class-consciousness, and economic power. Bishops, theologians, activist priests, union workers, and farm laborers were caught up in the debate and actions that led to enormous social change. The author (an associate professor of Religious Studies at Rockhurst University in Kansas City) candidly presents the Communist attacks on Pittsburgh’s Fr. Charles Owen Rice, then chaplain of the Association of Catholic Trade Unionists, who was engaged in disrupting “Communist-led” unions.

Charles J. Culleiton, *Stroll Down Memory Lane: A Pictorial History of Catholicism in Tarentum* (Allegheny-Kiski Valley Historical Society, 2007), softcover, illus., table of contents, 301 pp.

This volume, produced by an area historical society, covers the history of several Catholic parishes in the Tarentum/Brackenridge area of northeastern Allegheny County: St. Peter (Irish and Italian), Sacred Heart (German), St. Clement (Slovak), SS. Peter and Paul (Byzantine), Holy Family, Sacred Heart-St. Peter (a 1969 merger), and Holy Martyrs (the 1992 merger of Sacred Heart-St. Peter and St. Clement). The book contains over 700 photographs covering 125 years (1880-2005) of Catholic history in Tarentum. The author previously wrote the history, *Corpus Christi Carpets: Holy Martyrs Parish*.

Willibald Mathaesar (ed.) and Marc Rottinghaus and Deborah Sudbeck (trans.), *A Warrior in God’s Service: The Memoirs of Peter Henry Lemke 1796-1882* (Kearney, NE: Morris Publishing, 2007), softcover, table of contents, illus., endnotes, index, 312 pp.

Peter Henry Lemke (1796-1882) was a German-born Lutheran minister who converted to Catholicism and was ordained a priest in 1826. Immigrating to Philadelphia in 1834, he was assigned to assist Fr. Demetrius Gallitzin at Loretto. He laid out Carrolltown in Cambria County and succeeded Gallitzin as pastor upon the latter’s death in 1840. He was instrumental in bringing Boniface Wimmer and the Benedictines to Western Pennsylvania. Lemke joined that order, and went as a missionary to Kansas, ultimately returning to Carrolltown. This text was discovered in the archives of St. Boniface Abbey in Munich after World War II. In translation, these memoirs provide a contemporary perspective on the development of Catholicism up through the end of the 19th century. The translation with its accompanying notes is well done.

Sandy Andrews and Philip Peterson, *Everyone Has an Everest* (Victoria, BC: Trafford Publishing, 2006), softcover, illus., 142 pp.

This is the story of an Erie native who grew up in that city’s large Polish neighborhood and later experienced the challenges of debilitating Parkinson’s Disease, which left her virtually penniless. The author’s early life in Catholic elementary and high schools is covered. This inspiring story will prove useful to those suffering from this disease, and their caregivers.

Douglas J. Slawson, *The Department of Education Battle, 1918-1932: Public Schools, Catholic Schools, and the Social Order* (Notre Dame, IN: University of Notre Dame Press, 2005), table of contents, appendix, notes, select bibliography, index, 322 pp.

Between World War I and the Great Depression, Columbia University and the National Education Association fought to establish a federal department of education and a national system of education – an effort fiercely resisted by Catholics who feared the end of the parochial school system. Masons and the KKK supported the federal plans and compulsory public schooling. The National Catholic Welfare Conference engaged in intense political lobbying to counter these efforts. The role of Pittsburgh Bishop Hugh C. Boyle, a former superintendent of Pittsburgh diocesan schools, is included in this volume.

John J. O’Brien, *George C. Higgins and the Quest for Worker Justice: The Evolution of Catholic Social Thought in America* (Lanham, MD: Sheed & Ward, 2004), table of contents, appendices, notes, bibliography, index, 418 pp.

This work by a Passionist priest is an encyclopedic examination of the Catholic Church’s involvement in social issues from the late 19th to the end of the 20th century through the prism of the life and writings of legendary Msgr. George Higgins (1916-2002), who was a professor at Catholic University of America and a syndicated columnist. This volume presents the critically important role of Western Pennsylvanians in the development of the labor movement: Fr. Stephen Ward of Johnstown, Fr. Adelbert Kazincy of Braddock, Fr. George Barry O’Toole of St. Vincent’s College, Msgr. Charles Owen Rice, and William Sylvis’s effort to create the first national trade union.

Eileen Leindecker Gemper, *A Celebration of Franciscan Spirit: Sisters of St. Francis of the Providence of God, 1922-2000* (Pittsburgh: New Image Press, 2002), table of contents, illus., 228 pp.

This is the history of a religious order of women formed to minister to the needs of Catholic Lithuanians. The sisters recently sold their Motherhouse in Whitehall (Allegheny County), due to declining numbers. This volume will, therefore, stand as the definitive record of their ministries in their first eight decades.

James S. Broadbent, *Right-Of-Way Man: Clearing the Path for Our Nation’s Highways* (Pittsburgh: SterlingHouse Publisher, 1999), softcover, 192 pp.

Acquisition of property for an interstate highway requires a negotiator for the purchases in an effort to avoid acquisition by eminent domain. In the case of Pittsburgh’s North Side, the construction of I-279 displaced thousands of residents. The author of this work was that point man. He puts a human face on the stories of the acquisition. The process led to the closure of St. Mary Church and the years-long controversy affecting St. Boniface Church. The East Street Valley community was, like the two churches, solidly ethnic German.

Sister Anne Frances Pulling, *Around Cresson and the Alleghenies* (Charleston, SC: Arcadia Publishing, 1999), softcover, table of contents, illus., 128 pp. The Allegheny Mountains seemed an almost insurmountable barrier to early settlers. The Cresson area’s “pike” afforded one of the first links be-

tween Philadelphia and Pittsburgh. When the Pennsylvania Railroad established an office here, the area boomed. This volume illustrates the famed Horseshoe Curve, the Gallitzin Tunnels (named for the famed missionary prince-priest), numerous Catholic churches and institutions (including Mt. Aloysius Academy, St. Francis Xavier Church and school, St. John's Orphanage, Basilica of St. Michael the Archangel, Gallitzin Chapel House, St. Francis College, Carmelite Monastery, Shrine of Our Lady of the Alleghenies, Mount Assisi Monastery, St. Brigid Church, and St. Aloysius Church – both old and new) and nearby Loretto (founded by Father Gallitzin, Apostle of the Alleghenies). The author – a Sister of Mercy who also authored books on Altoona, Dallas, and Northern Cambria County – died in May 2016.

William Lombardo, *The Mother Church: The History of St. Elizabeth Church, St. Anthony de Padua, Our Lady of Fatima Church* (Diocese of Erie, 1997), softcover, illus. 140 pp. This is the history of the several churches that have served the Italian Catholic population of the adjacent cities of Farrell and Sharon in Mercer County in the diocese of Erie. Population changes led to the ultimate consolidation of the several churches to form Our Lady of Fatima. The latest parish reorganization is bringing further changes to the structure of Catholic life in the Shenango Valley area.

Walter C. Kidney, *Pittsburgh's Landmark Architecture: The Historic Buildings of Pittsburgh and Allegheny County* (Pittsburgh: Pittsburgh History & Landmarks Foundation, 1997), table of contents, maps, bibliography, index, illus., 717 pp. This is the most comprehensive account of the architecture of Pittsburgh and Allegheny County ever published. Detailed text, over 1,600 historic and current photographs, maps, and a select bibliography of architecture, architects, and designers enrich this contribution to the area's history. Included are dozens of Catholic churches and institutions. As a number of the buildings are now gone, their existence and architectural significance are preserved in this massive work.

Lawrence M. O'Rourke, *Geno: The Life and Mission of Geno Baroni* (Mahwah, NJ: Paulist Press, 1991), table of contents, illus., 315 pp. This is the biography of Msgr. Geno Baroni (1930-1984), born of Italian immigrant parents in Acosta, Somerset County, Pennsylvania. Ordained a priest of the diocese of Altoona-Johnstown in 1956, he later moved to Washington, D.C. to undertake ministry to inner city blacks. He became director of the Office of Urban Affairs of the Archdiocese of Washington (1965-1967) and director of the Urban Taskforce of the U.S. Catholic Conference (1967-1970). Baroni was Catholic coordinator for Martin Luther King's March on Washington. His vision of Catholic social teaching led him to push social legislation in the 1970s. During the Carter administration, he held the no. 3 position at the U.S. Department of Housing and Urban Development. This book is the fascinating story of a priest who was an exceptional advocate for urban neighborhoods and cultural pluralism, but died prematurely at age 54 of cancer. He was also the first president of the National Italian American Foundation.

Robert N. Kress (ed.), *Allentown: The Story of a Pittsburgh Neighborhood* (Pittsburgh: Allentown Civic Association, 1990), softcover, table of contents, illus., 201 pp. This neighborhood history devotes considerable attention to the churches in this neighborhood in the southern part of the city of Pittsburgh, of which St. George's is the most prominent from both an historical and architectural standpoint. This volume provides contextual background on the German parishes (St. Michael and St. Peter on the South Side) that gave birth to St. George's. The history of St. George elementary and high schools draws in several other parishes as a series of successive mergers occurred in light of declining enrollment and Catholic population. St. George's, in its later incarnation as St. John Vianney, was closed in 2016.

Sister M. Zita Green, *The First Fifty Years: A History of the Sisters of St. Francis and Their Works in the Missions of Puerto Rico* (Pittsburgh: Duquesne University Printing, 1981), table of contents, appendix, bibliography, index, illus., 180 pp. After World War I, several religious communities were asked to serve in Puerto Rico. This included the Capuchins from St. Augustine Monastery

in Pittsburgh, who were to replace Spanish Franciscans on the island. In 1930, the Capuchin Minister Provincial invited the Sisters of St. Francis of Millvale (Allegheny County) to staff the *Collegio San Antonio* in Rio Piedras. The sisters began classes in Spanish immediately so that they could teach *doctrina*. In August 1931, five sisters sailed for Puerto Rico. In this volume, the order's long-time archivist presents, in chronological fashion, a detailed story of the first 50 years of their ministry to children, adults, and lepers. It is a fascinating and inspiring history.

Nelson H. Minnich, Robert B. Eno, and Robert F. Trisco (eds.), *Studies in Catholic History in Honor of John Tracy Ellis* (Wilmington, DE: Michael Glazier, 1985), table of contents, illus., index, 765 pp. This *festschrift* contains more than two-dozen contributions by academicians and others in honor of the premier American Catholic historian of the 20th century – Msgr. John Tracy Ellis (1905-1992) – on the occasion of his 80th birthday. Ellis was the long-time professor of ecclesiastical history at Catholic University of America and the University of San Francisco, secretary of the American Catholic Historical Association, and editor of the *Catholic Historical Review*. The massive volume notes the contribution of Pittsburgh to Catholic history: the role of Sister of Mercy Elizabeth Carroll in the post-Conciliar Church, the diocese's role in the ethnic separatist movement within the American Church in the late 19th century, Belgian Cardinal Mercier's visit to the city in 1919, and its role in the preservation of religious manuscripts through microfilming in the latter half of the 20th century.

Thomas M. Kimicata (ed.), *Central Catholic High School 1927-1977: 50th Anniversary* (Pittsburgh: Central Catholic High School, 1977), softcover, table of contents, illus., 64 pp. This is the 50th anniversary history of the first diocesan high school, for boys, in Pittsburgh. The vision of founder Bishop Hugh C. Boyle was to enable young men to receive a Christian humanist education and to produce Catholic professional leaders. The work is profusely illustrated.

To Seek God: A Visit with the Benedictine Monks at the Byzantine Rite Monastery of the Most Holy Trinity, Butler, Pennsylvania (Butler, PA: Most Holy Trinity Monastery, 1955), softcover, 28 pp. This slim volume provides insight into the ministry of Benedictine monks of the Byzantine Rite.

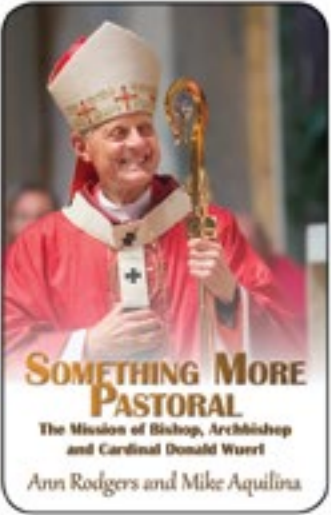
Katherine Burton, *So Surely Anchored* (New York: P.J. Kenedy Sons, 1948), table of contents, bibliography, index, illus., 260 pp. The prolific author of histories of religious orders has here focused on the Sisters of Mercy and their pioneering work in Western Pennsylvania – covering both Pittsburgh (as the order's first establishment in the New World) and Cresson (the convent in Cambria County that became a separate Motherhouse). This work is an excellent source of early Catholic *Americana*.

Modestus Wirtner, O.S.B., *The Benedictine Fathers in Cambria County, Pennsylvania* (Carrolltown, PA: Carrolltown News, 1926), table of contents, 570 pp. This is the fascinating story of the development of Catholicism in Cambria County, with the second largest Catholic population in Western Pennsylvania in the 19th century. Arriving shortly after the establishment of the diocese of Pittsburgh, Boniface Wimmer and his monks transformed religious life in the diocese. This rare volume details the story of the Benedictines, the parishes they staffed, and the people that they served and continue to serve in Western Pennsylvania.

ARTICLES

Kenneth J. Heineman. "Catholics, Communists, and Conservatives: The Making of Cold War Democrats on the Pittsburgh Front," *U.S. Catholic Historian*, Vol. 34, No. 4 (Fall 2016), 25-41.

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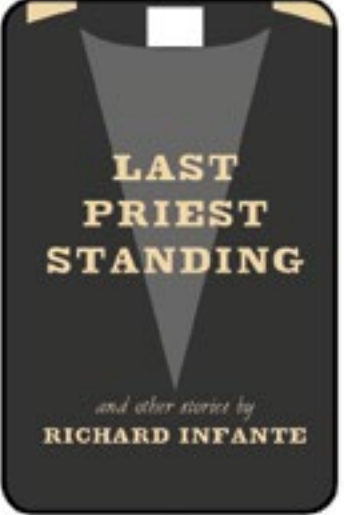
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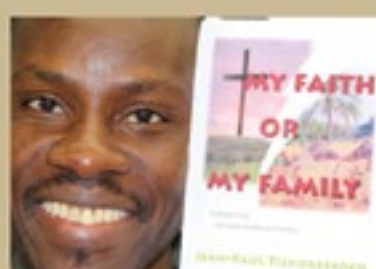


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